

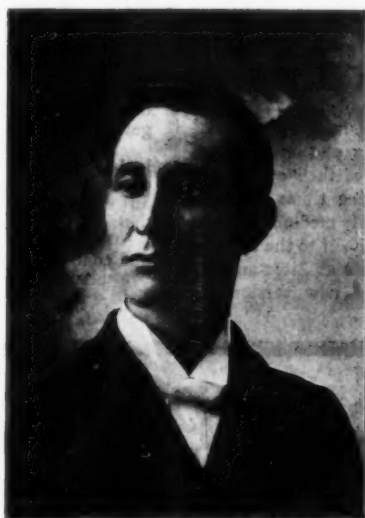
THE CHRISTIAN CENTURY.



Volume XIX.

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Number 24.



A. R. Adams.

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1. CORINTHIANS, 1-3.

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THE CHRISTIAN CENTURY CO., 358 Dearborn St., Chicago.

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EDITORIAL

"Only a smile, yes, only a smile
That a woman o'erburdened with grief
Expected from you; 'twould have given her relief.
For her heart ached sore the while;
But weary and cheerless she went away,
Because, as it happened, that very day
You were 'out of touch' with your Lord.
Only a word, yes, only a word,
That the Spirit's small voice whispered 'speak';
But the worker passed onward unblest and weak,
Whom you were meant to have stirred
To courage, devotion and love anew,
Because, when the message came to you,
You were 'out of touch' with your Lord."

VISITING THE FATHERLESS AND WIDOWS.

James tells us that pure religion and undefiled is found in visiting orphans and widows. The modern promoter of speculative schemes is, like the Athenians in Paul's day, excessively religious according to this criterion. In a former article we asked the searching question, "Should ministers speculate?" We now ask our readers to consider a question just as searching, "Should speculators visit widows and use the money of orphans to promote their very uncertain and frequently questionable speculations?" If there never was a time when the uninitiated were so persistently besieged by promoters of speculative schemes it is equally true that there never was a time when these promoters had less concern for the welfare of their victims or even seemingly more conscienceless in their methods of booming stock than to-day. Here is a case in point which has been reported to us in the presence of trustworthy witnesses: A certain agent of a duly incorporated company within a few weeks reported the stock of the company as selling at from fifty dollars to five hundred dollars per share. The par value of the stock was one hundred dollars per share. Nothing had been done between the time the stock was sold at fifty dollars per share and the time when the stock was sold at five hundred dollars per share to enhance its value. The stock had simply been manipulated and inflated. The president of the company testified in the presence of witnesses that a certain Sunday school superintendent brought an old widow who had some property into the office of the company and bought stock from the company at thirty dollars a share and immediately sold it to the widow who trusted him at two hundred and fifty dollars a share. Evidently, if visiting widows makes a speculator religious, this Sunday school superintendent was very religious. It is reported that this same very religious man took in part payment for the stock he purchased at thirty dollars a share and sold to the elderly widow for two hundred and fifty dollars a share some stock in a gold mine, which he is now promoting in educational circles. It seems that professors and preachers, as well as widows, are very attractive to the sacrificing promoters of gold mines and rubber plantations. So much is this the case that busi-

ness men who are familiar with the religious (?) methods of the speculative promoter look with suspicion upon the company which attempts to boom its stock by publicly announcing that professors and widows have taken so many shares of it. Visiting the fatherless and widows to benefit and bless them is pure religion. Visiting the fatherless and widows to get them to invest in speculative schemes is pure rascality. Our preachers should raise their voices against this civilized method of brigandage. Much stock jobbing is robbery, pure and simple.

NATURE'S WITNESS TO CHRISTIANITY.*

The new interest in scientific studies which began early in the last century and has grown with increasing strength has produced three successive periods, marked by striking differences in the relation of science to Christian faith. The early years of the century resounded with the appeal to fact. Men were weary of speculation and romance and wanted the assurance of reality. Wordsworth painted the way to a return to nature. The full value of the inductive method began to be understood. Historical and literary studies were placed upon a more scientific foundation. Criticism came forward to offer its aid in the discovery of fact. And even in the church the new spirit made itself felt in the growing protest against the mysticism and romanticism of the past, and in a return to the foundations of belief in the Holy Scriptures. The work of the Campbells and their associates was the natural response to this demand.

The most important work produced in the century was Darwin's "Origin of Species." Not because it revealed the profoundest truth, but because it was the most significant utterance of the age, voicing as it did the change of front in all fields of human thought by the application of the scientific spirit to the study of nature and human life.

ALARM IN RELIGIOUS CIRCLES.

The immediate result of the new temper was intense alarm in religious circles. It seemed that the foundations of the faith were being shaken. Conflict was the order of the day. The church rose to do battle with the new science as with an enemy. This was the first period of the new age, a period which has been admirably described in Dr. White's treatment of the "Conflict Between Science and Theology."

The second period was one of truce. The students of science were busy in their laboratories testing every phase of the new theory of evolution, and content to interfere as little as possible with the church and its teachings. The church, on the other hand, at least in the persons of its best representatives, was waiting the issue of the new experiments. If evolution should be proved God's way of doing things, they of all others wished to know it. If it was a mere passing phase of scientific thought, they could afford to be patient till it should pass by. They had confidence that the men of science were earnest seekers after truth, and that

*Through Science to Faith, by Newman Smyth, New York. Charles Scribner's Sons, 1902. Pp. 273, \$1.50 net.

properly understood, God's self-revelation in nature could not contradict his message of himself in the Bible. The one was his way of revealing himself in biological processes; the other his disclosure of his purposes through an elect people. Of course, there have been all through this period the evidences of deep hostility between the outrangers of the two camps. The small interpreter of science has vaunted the overthrow of Christianity, and the small theologian has flung his angry diatribes at evolution with a charming abandon which was for the most part unembarrassed by any knowledge of the facts. But the more thoughtful observer has perceived that it was a time of hesitation, a period of earnest study, an hour of truce.

THE PRESENT VIEW.

At the present moment there is a distinct change taking place, so far as the relations between the two groups are concerned. It is quite apparent that the doctrine of evolution is as fixed in its possession of the scientific field as is the recognition of gravitation or the motive and illuminating value of electricity. There is no longer argument at that point. Upon the doctrine of the genetic descent of all living creatures as a continuous process under natural laws there is absolute scientific unanimity. This is the more strikingly proved by the vigorous contests now being waged by supporters of various contending definitions under the main law. The resolution of the question now at issue between the new Darwinian school, with Weismann at its head, holding to the doctrine of natural selection, and the Neo-Lamarckians, with their strict maintenance of the inheritance of acquired bodily modifications, may be beyond present ability to predict; but both hold as beyond controversy the essential principles of evolution. A century's study has taught the inadequacy of Paley's familiar figure of the watch and its maker; for nature shows us that its life history is not that of an articulation of parts, as an artisan assembles the castings of a machine for its construction, but rather that process, no less brooded by supreme intelligence and love, to which Jesus referred in his saying regarding the lilies, "Consider how they grow."

This settled conviction as to the main thesis of evolution and the transfer of scientific attention to more minute studies relating to details has been recognized by Christian teachers as not only a fact to be accepted as a part of the academic equipment of our age, but equally as likely to throw new light on problems inherent in the faith of the church. If these things are true they must not only fit in with Christian truth, but actually assist in its interpretation. This, then, is the task of reconstruction to which the church has set itself in this hour. And already the results are proving not only that Christianity has nothing to fear from evolution, but that the truths placed at its disposal by the latest researches in biology constitute a new and most valuable apologetic, and lay the foundation for a new natural theology which has been the desideratum since the obsolescence of Paley, and was in a measure prophesied both by Bishop Buller and Professor Drummond. Indeed, Mr. Drummond went far on the road toward this result. In a manner both convincing and beautiful he showed what all our science and theology are to-day confirming—the underlying spiritual unity of the world. His mistake, if mistake it may be called, at least the point at which he parted company with most of his readers and raised acute difficulties, was in putting down an assumption of the identity of laws as a foundation for all analogies between the natural and the spiritual. But the path Mr. Drummond saw

leading to the fair domain of reconstruction is now being trodden by many whose messages came at a moment when the church is ready to receive them.

A RECENT BOOK.

It is a satisfaction that one of Dr. Smyth's scholarly and judicial mind, a thorough student of Christian history and theology, and for many years a painstaking observer of nature, has given us the results of his consideration of this most important problem. The scientific ground traversed in recent years by such specialists as Hertwig, Morgan, Weismann, Romanes, Reid, Bateson, Shaler, Gatten, Lockyer, Wallace and Wilson is here reviewed from the standpoint not only of personal observation, but as well from that of a keen sense of the bearing of these facts of cell life, direction, order, fitness, vital value, limitation, individuality, retrogression and completion upon the most vital matters of our holy faith. Dr. Smyth finds that the great truths of Christianity are not only illustrable from the processes of nature, but actually implicit in them as essential features of the order of things which finds its unity in God. The volume closes with a most suggestive chapter on the scientific aspects of the belief in a future life, for which his previous volume, "The Place of Death in Evolution," lays the foundation, and which is admirably supplemented from the philosophical side by John Fiske's last volume, "Life Everlasting." Readers of Griffith Jones' "Ascent Through Christ" will find "Through Science to Faith" a further explanation of the same rich territory.

THE VISITOR.

If the emigrants who a few years since came up the Missouri and stopped at a little landing station to prepare for the long journey across the Great American Desert to the west could see the present Kansas City, located at the same spot, and could learn that the desert they feared had quite disappeared from the map, they would gain some notion of the rapidity with which our American life grows. Here at the present is a great metropolis, the gateway of the West and South, and the seat of some of the most important industrial and commercial interests in America.

In Kansas City the Disciples of Christ have had a remarkable growth and now hold a conspicuous place. The most interesting figure in the history we have made in that meeting point of Kansas and Missouri is T. P. Haley, whose name is a household word throughout the brotherhood, but held in particular affection in the wide region of which Kansas City is the center. It has been the privilege of few men to hold such paternal relations to the work in any city as has Brother Haley here. His work on "The Dawn of the Reformation in Missouri" is an arsenal of information regarding the earlier period of our work in that region, and his position since has been central throughout the territory where the Disciples have since become by far the most influential religious force.

If we were to revert to the early vocabulary of our brotherhood and speak of our leading men as "bishops," in the loving manner in which the name of "Bishop Campbell" became familiar in the entire vicinity of Bethany, certainly "Bishop Haley" would be no inappropriate title, and Kansas City would have the honor of being an episcopal residence. As it is, we are content to know that for a period reaching well back into the second generation of the reformation Brother Haley has been engaged in the strengthening of the cause in that city. At one time, and for a long time,

pastor of the Central church, he has in recent years been a sort of father to all the churches in the district about him, and to-day serves, with the same earnestness and devotion as in former years, one of the least conspicuous congregations in the city, with no thought but for the welfare of the work. Removed by the blessing of God beyond the need of financial rewards, he works for the love he has to the cause itself, a noble example of continuous service at an age when many others would wish to escape hard work, and in circumstances which others might interpret as a permission to rest. Yet Brother Haley is not an old man. Probably this is in no small sense due to his youthful spirit and hopeful mood. He enjoys the fullest confidence and affection of the preachers and the entire brotherhood of the city, and is on terms of confidential and honored fellowship with the strongest ministers of all the churches in the city.

The First church, at the corner of Eleventh and Locust, is flourishing under the wise and able care of W. F. Richardson. Improvements made in the auditorium two years since have transformed it into a modern and commodious church building, and the congregation that worships there is active and united, growing in numbers and in good works. Brother Richardson is one of the leaders in the Christian enterprises of the city, prominent in the Ministerial Alliance and a speaker and writer of power.

Similar is the situation at Sixth and Prospect streets, where George H. Combs, after nearly a decade of effective service, still holds in undiminished measure the love of his people. Following the aggressive pastorate of John A. Brooks, who built the church and ministered to it for some years, Brother Combs has widened his work far beyond its former limits and has added to the many duties of a pastor the tasks imposed by the lecture platform, where he has a growing influence.

The Forest Avenue church was organized under the leadership of J. H. Hughes, who at that time was considered one of the strong preachers in Missouri. The church, however, languished and struggled under many difficulties until Brother Kokendoffer was called to the pastorate. His faithful ministry resulted in building up a strong congregation, which has a fine church home. J. P. Pinkerton, a preacher of culture and character, is the present pastor of this church.

The South Prospect church was organized by C. A. Young, through the assistance of George Kerr and others. The Eleventh and Locust Street church helped support the work, as this mother church did most of the now existing churches in Kansas City in the beginning. Brother Young received many young men and women into this congregation. The pastors who followed him have been Eugene Brooks, A. B. Phillips, W. S. Priest and O. P. Shrout. The present stone structure was built during the ministry of A. B. Phillips.

The Springfield Avenue church grew out of a Sunday school organized by Miss Ellen Hackett and her class. H. S. Gillam served this church for several years. Brother Haley, the bishop of Kansas City, has generously ministered to the spiritual needs of this earnest band for several years past.

Across the river, in Kansas City, Kas., various experiences have overtaken the work of the Disciples, among the best of the periods being that of the pastorate of B. Q. Denham. Under the present strong leadership of C. M. Sharp the church is progressing toward a better condition.

Kansas City is the headquarters of the board of church extension, and its offices in the Waterworks building are the rendezvous of all visiting Disciples. Here the increasing volume of business transacted by the board is reviewed monthly by one of the most active and careful of our executive bodies, numbering on its list such men as Haley, Richardson, Bacon, Smart and Bryan, and represented in the field and at conventions by George W. Muckley, a veritable dynamo of church extension enthusiasm, and recently as well by Charles H. White, a true yokefellow in the cause. It is not surprising that the title of the publication representing this board is "Business in Christianity," for business is the keynote of all operations conducted by it and Christian service is its ideal.

With such forces at work in Kansas City, it is not strange that it takes high rank among the centers where the Disciples of Christ are known and respected of all men.

Church Growth.

Statistics on the growth of the churches of the United States in 1901 and the order of their denominational rank in point of numerical strength have been issued by Rev. Dr. H. K. Carroll, who was in charge of the religious statistics of the United States census in 1890. The following table gives the membership of these bodies with their growth during the year 1901:

Church.	Membership.	Growth.
Roman Catholic	9,158,741	468,083
Protestant Episcopal	750,799	31,341
Disciples of Christ	1,179,541	29,559
Southern Baptist	1,674,108	26,112
African Methodist	698,354	22,892
Colored Baptist	1,590,802	18,146
Methodist North	2,762,691	16,500
Presbyterian North	999,815	16,382
Christian Scientists	48,930	13,980
Lutheran Gen. Synod	204,098	4,500
Congregationalist	634,835	3,475
Baptist North	1,005,613	3,930

According to Dr. Carroll's figures, at the end of 1900 there were 27,360,610 members of all churches in the United States, and at the end of 1901, 28,090,637, a gain of 736,027 or 2.67 per cent, or greater than the gain in population, which was 2.18 per cent between 1890 and 1901. In those eleven years the colored Baptists dropped from third to fourth rank, southern Baptists taking their place. Disciples of Christ rose in eleven years from the eighth in rank to the fifth, Latter Day Saints from the nineteenth to the fifteenth, while Congregationalists, who were the tenth in 1890, dropped to the eleventh in rank.—*The American Weekly*.

Mr. Lincoln often preached what he called a sermon to his boys. It was: "Don't drink, don't gamble, don't smoke, don't lie, don't cheat. Love your fellow-men, love God, love truth, love virtue and be happy." He taught temperance by example and by precept, and on several occasions suggested to young men "not to put this enemy in their mouths to steal away their brains." While visiting General Grant's army on the Potomac an officer asked Mr. Lincoln to drink a glass of champagne, saying, "Mr. President, that is a certain cure for seasickness." Mr. Lincoln replied that he "had seen many fellows seasick ashore from drinking that vile stuff."—*Northwestern Christian Advocate*.

A GLANCE AT THE GLOBE.**The Philippine Bill in the Senate.**

The senate has passed its Philippine bill, but it remains to be seen whether the house will be in favor of its essential points. The senate bill provides that the Philippine commission shall still continue; that a census be taken, and means be taken to discover the capabilities of the people for self-government. Meanwhile the commission is to persist in the labor of establishing and cherishing local governments. But the house bill provides for a house of representatives, to which the commission shall act as a sort of senate, and provides for elected representative officials in Washington. Governor Taft, who is in favor of these extra house ideas, says they are safe enough, but the senate omits them. Will the house concur?

Politics in Martinique.

Before the great disaster took place the island of Martinique was on a very low political plane. The whites, mulattoes and negroes formed lines of deep cleavage in political affairs. The socialists that appeared managed to add much to the bitterness and nothing to the beauty of civic life. Demagogues of a low order divided the public moneys between political corruption and mere salaries, and public works were in abeyance. At the period of the disaster the whites were fast leaving the island, and there was approaching a series of bloody race encounters. Now that the misery is upon the people, the whites are for the most part to leave, never to return, and the blacks are going to have little time for politics for many months or years to come.

The Approach of a Missionary.

Urban Gohier, a real power as an orator in France, is approaching this country. He says he is merely coming to see the greatest country in the world. But as an incident of his visit he expects to turn the tide of American opinion in the matter of imperialism by speaking to us at the university centers—Harvard, Columbia and the University of Chicago. The gentleman displays great confidence, it is apparent, in his message, in universities, and in himself. He may prove the most interesting European visitor we have had for some days. He is an impetuous, convincing, lucid orator who has been a vexation and an anxiety to the Waldeck Rousseau ministry. He wants to persuade Americans to sacrifice everything ambitious on the altar of loftiness and release the Philippines point-blank, and set a fashion which Europe must be bound to follow. If he can say anything new along this line he will be welcomed by a certain very respectable element of the American people and the American state thinkers.

The Chicago Strikes.

The anthracite coal miners have struck in the East and the public sympathy is largely with them. The issue is practically upon unionism—though the strikers have severe grievances and desire an increase in wages. The public is at this moment more interested in the strike of the drivers for the meat packers of Chicago. It was complicated in the beginning by a strike of the drivers for the ten big department stores. This was settled by the state board of arbitration. It was well enough, for three days this week the down-town sec-

tions of Chicago have been in the midst of confusion, the result of the efforts of the packing houses to deliver meat. The wagons were driven by non-union men and guarded by all the police reserve of the city. On Wednesday things were intense all day. Several shots were fired, wounding a number, policemen have been besieged by pop bottles, brickbats and even their own clubs in the hands of a dense blockading mob of strike sympathizers. The policemen are expected to keep their tempers and keep order and please everybody, and to remain unthanked. Chicago has not known such a three days since Haymarket times. The striking teamsters have so far endeavored in vain to prevent the occasional exodus of caravans of meat from headquarters guarded by wagonloads of bluecoats. But they have divided the caravans; they have with their big wagons surrounded by sympathizers blockaded whole sections of the busiest streets of the city, and they have prevented the delivery of a great deal of meat. Some meat has been dragged away and lost in the mob, some has been returned, and Chicago is facing a meat famine. The state militia is in readiness to be called out, but the mayor says it is still a situation for the police. Later.—The differences have been adjusted by arbitration and peace is again restored.

The Surrender of the Boers.

The Boers have surrendered on much more generous terms than the British were willing to offer a year ago. All London is nevertheless in an uproar of delight. Lord Kitchener is coming home with the glory of Nelson. Chamberlain is an idol also. The Boers have acknowledged the sovereignty of Edward, but most everything else is as they could reasonably ask. They retain their horses (and firearms in Transvaal and Orange river); their farms are to be restocked; they have equal suffrage and the privilege of using their own language in court and school. The British have to face a very trying reconstruction problem. It will probably be solved by the imparting of an English majority, if it be possible. The continent of Africa is for the future in the hands of the English. However one may feel about Boer independence, the thought of English domination throughout the African continent is an inspiring one. If ever light breaks upon the black race it will come from the English, and before the English advance the slave trade will be superseded by modern commerce and border warfare and tribal feuds will be replaced by the higher battles of thought and industry. The Boer war lasted about two years and a half.

In this war Joseph Chamberlain has won little of the esteem of Europe or America, but the finger of destiny has used his blunders, we hope, as it has used those of many another statesman.

Talk for a Modern Mission.

The present Sunday-school lessons in the Acts furnish ample opportunity for teachers to present the duty and interests of home and foreign missions. Superintendents and teachers should make the most of these lessons about the spirit and movements of the early church to impress the children and young people with the necessity and duty of sending the Gospel to the "regions beyond." In wisdom and tact, talk, sing and teach this subject to the rising generation. The world's speedy evangelization lies nearest the heart of Jesus. Let us have his mind.—*Religious Telescope.*

CONTRIBUTED

The Lowest Place.

CHRISTINA GEORGINA ROSSETTI.

Give me the lowest place; not that I dare
Ask for that lowest place, but thou hast died
That I might live and share
Thy glory by thy side.

Give me the lowest place; or if for me
That lowest place too high, make one more low
Where I may sit and see
My God, and love thee so.

GIVE CHRIST THE GLORY.

A. R. ADAMS.

Barnabas and Paul under severe persecution are driven from one point to another in Asia Minor, until they reach Lystra, where they boldly proclaim the gospel of Christ. There, as elsewhere, they have great success, and miracles of bodily and spiritual healing attest the validity of their mission. A cripple who had never walked before arose at their bidding and went hither and thither as lightly as though he had always been well and strong. The astounded people of Lystra, taking the disciples for gods, led out their garlanded oxen to offer sacrifice before them, when Barnabas and Paul, horrified at such results from their preaching, rushed toward them, arresting their ceremonies.

I see in this sublime fact that the true disciple wishes his Master to have all the glory. In listening to some ministers you lose sight of Christ; the man, his eloquence, his logic, his demeanor fill your whole mind. You go away and talk about the preacher, comparing him with others. What a melodious voice! What striking attitudes he assumes! How the audience was now in tears and now in smiles! But where was the preacher's Lord? Forgotten, subordinated, eclipsed by his servant, whose duty it was to call attention to the Shining One! Another simple in utterance, mild, broken in speech, makes one feel somehow that God is near, and you go home convicted of your own unworthiness and resolved to lead a different life. Ministerial success is not gauged by crowded houses, nor bursts of admiration, but by changed hearts and lives. Upon Carmel the assembled multitudes shouted, "The Lord he is God! The Lord he is God!" Yet a few hours afterward they had returned to their idols, and Elijah was a fugitive fleeing toward the wilderness for his life. One day the multitude strewed flowers before the Savior and waved palms of victory, crying, "Hosannah to the son of David;" but three days later that same crowd joined in the fiendish demand, "Crucify him! Crucify him!" Great awakenings with us are not always great in God's eyes. Eloquence has swept the people off their feet, carrying them beyond their calmer judgment. The successful minister reveals his Master, and like Philip himself, vanishes.

I like this noble fear on the part of the disciples, lest themselves should rob the Lord of his glory. O, that we had more of it! O, that we might see such manifestations of true zeal in the church everywhere! Is it not true that there has been too much hero worship in the churches? Jesus set an eternal copy for his disciples at the last supper. He girded himself and stooped

ed to the humble task of washing the disciple's feet, saying, "I have given you an example that ye should do as I have done to you. The leaders of the early church carried out the spirit of humility until three centuries later, when corruption crept into the lofty places of Christendom. August prelates arose, and richly arrayed officials led the cathedral worship and oppressed the people. The mercy of God was sold for money, and bartered in the exchanges like earthly chattles. Priests pretend to hold the keys of paradise, thriving upon the hard earnings of the poor. How different from our Savior! He went about doing good, suffering, sorrowing, dying for humanity, asking only love in return.

Is there no danger in our own church? Is ecclesiastical bossism a rare thing? Are there not men who set forth the idea that they will run the church or kill it, and that God's cause would forever lose out, if they should refuse to pull the strings? Is salary ever more potent with ministers than noble opportunities to suffer for the salvation of men? Are we, too, willing to receive compliments, and wish people to be charmed rather than saved? When laurels are strewn before us, and incense is offered up to us, do we grow indignant and jealous of our Lord's honor, as did these disciples? Oh, for more of this grand denial of self, and more gracious admiration for our blessed Master.

THE CHURCH AND THE CHURCHLESS.

T. W. GRAFTON.

The statistical growth of the church has, in recent years, been worked for all it is worth and has often been made the basis of optimistic conclusions that are hardly justified when comparison is made with the figures in the churchless column. In spite of the boasted triumphs of the Gospel, it remains a lamentable fact that a large portion of our population is without direct religious influence, and the proportion is rapidly growing larger under our present methods of evangelization. This class have no church affiliations, never attend religious services at public places of worship, are strangers to all forms of religious work and are for the most part ignorant of the simplest rudiments of the Christian religion.

To overcome these conditions and bring the Gospel to every creature is the supreme mission of the church. But here, it must be confessed, it is doing little in comparison with its responsibility and opportunity. Even in the most aggressive Christian congregation little more is being done for this growing churchless population than to make the public services as attractive as possible and announce through the press, or otherwise, the bill of fare to be expected, and to assure the public that it will be welcome at such hours as the church sees fit to open its doors. Occasionally, in addition to this, a spasmodic effort is made through some revival system to awaken dormant church members and enlist the unconverted. While a few are thus attracted and won to Christ by these methods, the multitudes go on their way without religious care and not caring for religious instruction or Christian fellowship.

The growing unconcern for spiritual things, both in and out of the church, and the decrease in the number of converts from the ranks of the unregenerate, are matters of general observation, and suggest the inquiry: Does not the church of to-day owe something more to the churchless than the mere establishment of places of worship in convenient localities? Is the

Christian community fulfilled its duty to the non-Christian by equipping a temple of worship, putting in its pulpit a man with a book and leaving the results to work themselves out by the law of attraction and repulsion? How are the multitudes to know that they are welcome, especially as in many instances, where they have essayed to enter the house of God, they have been made to feel very unwelcome? How do they know that the message will be helpful? What reason have they for giving serious thought to a system that they know nothing about? No one has invited them to church. No one has spoken to them of their spiritual needs. No one has personally concerned himself about their welfare. Truly they can say at the day of reckoning, "No one hath cared for my soul."

How can this obligation be met in the present divided state of the church?

If there was only one church in the community or city, the problem could be easily solved. The church could then take spiritual oversight of the entire community, and by regarding every household and every individual as its personal charge, some parochial system could be operated that would carry the gospel to every creature, and establish a personal bond of friendship and interest that might in time enlist a greater part of those who are to-day strangers to our churches.

But with four or five denominational organizations located within a stone's throw of each other, whose constituencies are interwoven like network, the problem becomes a more difficult one. Whose business is it to look after the non-churchgoing in such a community? Christian courtesy, or perhaps more often religious laziness, has led each body to withdraw all claim to this ground, and the churchless are left uncared for.

It seems to me that even with the deplorable evil of modern denominationalism, there might be a remedy. Have we not advanced far enough in our inter-denominational fellowship that some sort of parochial comity is possible? Let the community be divided into districts or parishes, each church being made responsible for the non-church-going in its parish. A preliminary canvass would easily eliminate all those already belonging to and under the care of some other religious body, and narrow the field of responsibility to those without church affiliation. A further acquaintance would discover the church preference of others and put them in touch with the workers of the church of their choice. Those left would be a sacred charge, and as the love of Christ was brought to them again and again by the friendly interest of Christ's servants a door of entrance might finally be opened. At least the prevailing prejudice against the church, now entertained by this growing outside element, would give way. They would recognize the sincerity of those who professed to obey Christ's marching orders, and could no longer doubt that a hearty welcome would be accorded them by those who professed to be in fellowship with the Master.

But more helpful still would be its influence upon the Christian community. It could not but give a powerful impetus to Christian union. When the Christian people of a community begin in a practical way the work of building each other up, instead of tearing each other down, differences would melt away and a true unity of God's children, such as we have been preaching and praying for, would be established. The Disciples of Christ, with their plea, could well afford

to take the initiative in such a movement for surrounding every household with gospel influence.

There are difficulties in the way of such a scheme of co-operation to save men. It would mean some personal surrender and a great exercise of religious charity. It would have its prejudices to overcome and its trials to meet. But I believe the returns, in the better understanding it would generate among God's children, in the prejudices it would remove from the minds of the unchurched masses, and in the new evangelism it would quicken, would amply justify the experiment.

FIDELITY TO EXCELLENCE.

BAXTER WATERS.

Intelligent and discriminating praises not only grateful but stimulating, and to be appreciated in one's services certainly lends an inspiration; to feel that one's work is effective, brings satisfaction; every one is anxious that his words or message may tell, find ready acceptance in the world as seed sown in good soil. But praise is not an end to be sought, "nor a result to be rested in;" it may be delightful, but deceiving, uncertain and delusive. Our ultimate aims ought to be entirely independent of other people, and really independent of immediate results. They should be grounded in true worth, in excellence. Not praise or criticism, but conscientious endeavor is our ultimate aim.

"They only can have great tranquillity," says the saintly A'Kempis, "whose happiness depends not on praise or dispraise of men; for their commendations can add nothing to thy holiness or take anything away from it; nor can the praise of the whole world make thy holiness any greater in the sight of God." This tranquillity lies in a pure conscience, he says. And tranquillity of soul can come only when one has striven, not to please, or to win praise or popularity, but to excel, to do his very best.

"Aspire, break bounds,

Endeavor to be good, and better still,

And best. Success is naught, endeavor's all."

The very fact that we seek praise indicates that we are dissatisfied with the quality of our work. Only cheap shoddy efforts need excuses or to be covered with flattery. To seek applause or admiration for any peculiar skill or charm betrays at once a low standard of measurement. Such an one merely thinks of himself; but the man who loves excellence has an ideal far away and above himself and others. His pattern is handed down from the holy mount. He has an ideal and rests in that, there alone he finds peace. The former, "that low man" is anxious and feverish, wondering what the world will say; if success comes, he is inflated with pride, or in event of failure he is cast down and o'erclouded and stung by absence of appreciation; in either case he is soon disqualified for work. The one is governed by the externals of fortune or misfortunes—the other moves as "seeing him who is invisible." He is content to let his work stand for itself, future generations may judge. "What thou art, thou art." To the praise-seeker the storms and sunshine on the road are the primary thing, to the other they are bent on reaching the goal. Not praise or dispraise then, but true, genuine accomplishment—a fine quality of excellence in soul, in character, in work.

And while a man must be in touch with surroundings, yet the course to pursue is one of severest independence, this alone leads to self-respect, manhood and honor. This alone leads to sovereign power. This

alone will give originality of thought and method. This lifts one above idle gossip, pampering flattery and pauperizing patronage. This makes the virile freedman instead of the truckling slave. This makes the mighty man of valor—a man among men. This lifts one forever above the changing moods and varied whims of the populace and develops, as in mountainous sunshine, the highest expression of a sincere soul; the man with a pure, clean conscience.

To cling to one's ideal in face of opposition, to love excellence though all men turn away from it, to know the right and do it is the spirit of heroic martyrs. In the words of Browning:

"Then welcome each rebuff
That turns the earth's smoothness rough!
Each sting that bids nor sit nor stand, but go!

Be our joys three parts pain!

Strive and hold cheap the strain;

Learn, nor account the pang; dare, never grudge the throe!"

THE SECOND FACT OF THE GOSPEL.

MARION STEVENSON.

The first fact of the gospel is announced in these words: "Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by him in the midst of you, even as ye yourselves knew." The second fact of the gospel is, "Him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay."

The power of the first fact lay in the approval of God of the life of Jesus, his likeness to us in the flesh, his consequent sympathy with us, encouraging us to seek God's approval by imitating his life.

The power of the second fact lies in the relation of his death to men. Seven weeks before at Passover time he had been slain. He is now not only risen from the dead but also exalted at the right hand of God. This fact, with the approval of God that was manifest upon him, gave to his death an undoubted sacrificial character in the minds of the hearers as they remembered its occurrence at Passover time.

The Passover was the season of the great sacrifice only equalled by the great sacrifice of Atonement at the close of the year. Three things were essential to sacrifice; first, the divine fore-ordering; second, the approved victim; third, the killing of the victim by a sinful man who confessed his sins upon the head of the victim.

The second fact of the gospel emphasizes the death of Christ as being according to the determinate counsel and foreknowledge of God. All the long period of the old covenant sacrifice was preparation and teaching leading up to the death of Jesus. The every day life of Jesus was, as they knew, approved of God; thus the second essential of sacrifice was present in him. Because he had been exalted it was evident that God accepted him. Wicked men had killed him. The sacrificial character of his death was complete. It now remained for sinful men only to accept him as the sacrifice approved of God with confession of their sins. Three thousand of them did so in following the instruction of Peter answering their cry of agony, "What shall we do?"

Throughout the New Testament the death of Jesus is emphasized as a sacrifice for the sins of the world. "Christ died for us," is the plain and deliberate statement. Modern theology would tone it down or explain it away. But from the words of the Scripture

the fact remains that the death of Jesus is to the sinning world the sacrifice ordered of God. Apart from our accepting him as such there is no forgiveness, no life. We may approach and with penitence and confession lay our life upon him by faith and receive our redemption, the forgiveness of our sins in his blood. The word to us is the word to the Jews on that occasion, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit."

CHAS. E. MOLLAND OF WUHU, CHINA.

A TRIBUTE.

In the passing of Chas. E. Molland, the China Mission has lost one of its most able and devoted men. The suddenness of his departure through apoplexy has solemnized us all. Only a few days before he was struck down he was delivering some specially helpful addresses on "Prayer" at the native conference at Nanking. He died on the evening of 6th April. Calling his dear wife and children around him, he told them he would like to say "good-bye," and leave them his blessing while he was able to speak with them. He prayed most affectionately with them each and also for his sorrowing wife and then praying for himself, "Lord Jesus, receive my spirit."

C. E. Molland was a rare man. We all loved Bro. Molland. He has not given his life to China in vain. Liberal in thought and deeds he combined the special qualifications for mission work in a wise administration and a loving character. From the time that he joined the mission in 1889, until his death, he was established as our missionary in Wuhu. This is one of the most important treaty ports on the Yangtze. His work has been that of an evangelist and he has made full proof of his ministry. Blessed with a wide and thorough knowledge of the Word of God, he wielded a splendid influence over the native church as a Bible expositor.

In his home life C. E. Molland was a most tender husband and a wise and affectionate father. With a gifted and amiable wife and helpmeet, it was not surprising that their children should be efficient in good behavior. Muriel was baptized by Bro. F. M. Rains when he was visiting China. This was a great joy to Bro. Molland. Charlie, Harold and Kathleen are the other children. May God bless the dear stricken wife and these orphans and sustain them as the days go by. Our prayers will follow them as they cross life's "trackless main" alone. We cannot stay the rush of tears as we think, too, of the one less such a lighthouse in this dark heathen land. The sacrificial graves of Carrie Loos Williams, E. P. Hearnden, Katie Hearnden, Albert H. Saw and Chas. E. Molland are a clarion call for reinforcements!

" 'Tis all of God! resign then to his leading,
And trust in him who maketh darkness light;
His will, just now beyond thy highest reading,
Will best be known when faith is changed to sight."

Chu Cheo, China.

W. REMFRY HUNT.

You may undertake the management of your neighbor, and tell your brother just what must be done, and whether the light that guides your criticism be baleful or benign your success will be incomplete. There is but one person you may hope to manage successfully—or really need to—that is yourself, and then you will need help from God.—*Exchange*.

THAT PRINTER OF UDELL'S.

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Chapter VII.

DICK DISCUSSES CHURCH WORK.

Uncle Bobbie was sitting before the fire dozing over his Sunday school quarterly, when he was aroused by stamping on the porch, and a strange knock, as though some one were kicking the door. Quickly he threw it open, and George Udel with his heavy burden staggered into the room. "Found him—down—here by the—tracks," gasped the printer out of breath, as he laid the stranger on the couch. "I'll go for a doctor," and he rushed out into the storm again. Returning some thirty minutes later with Doctor James at his heels, they found Uncle Bobbie, who done all that was possible, sitting beside the stranger. "You're too late, Doc," he said, "the poor chap was dead before George left the house."

The physician made his examination. "You're right, Mr. Wicks," he answered, "we can do nothing more. Frozen to death." And all that night the infidel and the Christian sat together, keeping watch by the side of the dead stranger.

The next morning the coroner was summoned, and the verdict was soon handed in, "Death by exposure." On the body was found a pocketbook containing a church statement that he had paid in the quarter, ending August 1st, the sum of three dollars, but the name written with the lead pencil was illegible. Beside this a prayer meeting topic card, soiled and worn, a newspaper clipping that men were wanted in the shops in Boyd City—but no money. In another pocket was a tiny testament, dog-eared with much fingering, and a cheap C. E. pin was fastened to his ragged vest. Not one of these things could help to identify him, or furnish any clue as to where he was from. The face, though thin, showed no mark of dissipation, and his clothing was very poor; the shoes being so worn that his feet must have rested on the ground.

The body was held as long as possible, but when no word could be had as to the poor fellow's identity he was laid away in a lot purchased by the printer, who also bore the funeral expenses. When Uncle Bobbie would have helped him in this, George answered, "No. It is my work. I found him. Let me do this for his mother's sake." The funeral was held in the undertaker's room, and Dick Falkner, Uncle Bobbie and his wife, and Clara Wilson, with George, followed the hearse to the cemetery. To-day the visitors to Mount Olive will read with wonder the inscription on a simple stone bearing no name, but telling the story of the stranger's death, in the streets of Boyd City, and followed by these words, "I was a stranger, and ye took me not in."

The church people protested loudly when it was known how the grave was to be marked, but George answered "that he wanted some text from the Bible because the young man was evidently a Christian, and that the one he had selected was the only appropriate thing he could find."

The evening after the funeral Charlie Bowen and Dick sat alone in the reading room, for the hour was late and the others had all gone to their homes. Dick was telling Charlie of the burial. "I tell you," he said, "it's mighty hard to see a man laid away by strangers, who do not even know his name, and that, too, after dying all alone in a railroad ditch like a poor dog.

And to think that perhaps a mother is watching for him to come home, and the hardest part is that he is only one of many. In a cold snap like this the amount of suffering among the poor and outcast is something terrible. If only the bad suffered one might not feel so," and Dick stared moodily into the fire, as he thought of his own past, and the time he had gone cold and hungry.

"I know," answered Charlie, "it is hard, and I've studied on the matter a good bit lately. Why is it that the people are so indifferent to the suffering about them? Is Udel right when he says that church members by their own teaching prove themselves to be the biggest frauds in the world?"

"He is so far as the church goes," replied Dick, "but not as regards Christianity. This awful neglect and indifference comes from a neglect of Christ's teaching, or rather from the lack of application of Christ's teaching, and too much teaching of the church. The trouble is that people follow the church and not Christ, they become church members but not Christians."

"Do you mean to say that the church ought to furnish a lodging place for every stranger who comes to town?" asked Charlie.

"I mean just this," answered Dick, rising to his feet in his earnestness, and walking slowly back and forth across the room, "there is plenty of food in this world to give every man, woman and child enough to eat, and it is contrary to God's law that the helpless should go hungry. There is enough material to clothe every man, woman and child, and God never intended that the needy should go naked; there is enough wealth to house and warm every creature to-night, for God never meant that men should freeze in such weather as this; and Christ surely teaches, both by words and example, that the hungry should be fed; the naked clothed; and the homeless housed. Is it not the church's duty to carry out Christ's teaching? It is an awful comment on the activities of the church when a young man bearing on his person the evidence of his Christianity, and the proof that he supported the church, dies of cold and hunger, in the streets of a city where there are ten or twelve denominations, paying at least as many thousand dollars for preachers' salaries alone each year."

"But we couldn't do it."

"The lodges do. There is more than enough wealth spent by the churches in the city for useless gaudy display, and in trying to get ahead of some other denomination than would be needed to clothe every naked child in warmth to-night. You claim to be God's stewards, but spend his goods on yourselves, while Christ, in the person of that boy in the cemetery, is crying for food and clothing, and then you wonder why George Udel and myself, who have suffered these things don't unite with the church. The wonder to me is that such honest men as you and Mr. Wicks can remain connected with such an institution."

"But," said Charlie, with a troubled look on his face, "would not such a course encourage crime and idleness?"

"Not if it were run according to God's law," answered Dick.

"The present spasmodic, haphazard, sentimental way of giving does. It takes away a man's self-respect; it encourages him to be shiftless and idle; or it fails to reach the worthy sufferers; which ever way you fix it, it kills the man."

"But what is God's law," asked the other.

"That those who do not work shall not eat," replied Dick, and that applies on the avenue as well as in the mines."

"How would you do all this though? This has been the great problem of the church for years."

"I beg your pardon, but it has not been the problem of the church. If the ministry had spent one-half the time in studying this question, and in trying to fulfill the teaching of Christ, that they have wasted in quarreling over each other's opinion, or in tickling the ears of their wealthy members, this problem would have been solved long ago. Different localities would require different plans, but the purpose must always be the same. To make it possible for those in want to receive aid without compromising their self-respect, or making beggars out of them; and to make it just as impossible for any unworthy person to get along without work."

For some minutes the silence in the room was only broken by the steady tramp, tramp, as the speaker marched up and down.

Then Charles said, "Dick, do you believe that anything could be done here?"

Dick started, and looked sharply at his companion. "Of course it could, if only the church would go about it in a business-like way."

Charlie shook his head. "That's hopeless. The church will never move in that matter. Brother Cameron has preached again and again on those subjects, and yet they do nothing."

"But has your pastor presented any definite plan for the work?" asked Dick. "It's one thing to preach about it and another thing to present a plan that will meet the need. That's the great trouble, they're all the time preaching about Christianity and trying to live as they talk in a sickly, sentimental fashion; when of all things in the world Christianity is the most practical, or it is nothing."

"The young folks would take it up, I am sure," said Charlie. "Say, will you suggest a plan to the society?"

"I'm like the rest," said Dick, with a slight smile, "I'm preaching when I have no remedy," and he began locking up for the night. But as they stepped into the street, he added, "I'll not go back on my statement though, I believe it can be done, and I'll think about it and report to you later, good night."

Nothing more was said on the subject so much in the hearts of the two young men until the Saturday before the regular monthly business meeting of the young people's society, then Charlie broached the matter to Dick as they walked down the street together at the close of their day's work.

"No," said Dick, "I have not forgotten my promise, and I believe I have a plan that would meet the needs of the case as it is in this city."

"Will you go before the young peoples society at their meeting next Tuesday night, and explain your scheme," asked Charlie.

Dick hesitated. "I fear they would not listen to me," Charlie, he said at last. And then added, as he rested his hand affectionately on the other's shoulders, "you see, old man, people here don't look at me as you do. They can't or won't forget my entrance upon this particular stage of action, and I fear they would not attach much weight to my opinion, even should they consent to hear me."

"That's where you're wrong, Dick, all wrong. I know there are some who look at things in that light. But they wouldn't do anything if Paul himself were to teach them. But there are many who want only

some one to lead the way. Take myself for instance, I realize what's needed, and I honestly want to do something, but I don't know how to go at it, and Dick, if this problem is ever solved it will be through some one like you, who knows from actual experience, and not from occasional slumming expeditions; and whose heart is filled with love for men; who is absolutely free from ecclesiastical chains; and who is a follower of no creed but Christ, a believer in no particular denomination."

Dick smiled at his friend's manner. "You, too, have been doing a little thinking," he said, quietly. "But had this come to you, that the man must be a Christian?"

"Yes, a Christian so far as he is a believer in the truths that Christ taught, but not in the generally accepted use of that word which is, that a man can't be a Christian without hitching himself up in some denominational harness."

"If you believe that, why do you wear the badge?" asked Dick, dryly.

"Because I believe that while the man who takes the initiative must owe allegiance to no particular congregation. The work must be carried on by the church, and there must be men in the church who are thinking on those lines, and I hope that you will some day see that the church with all its shortcomings, and mistakes, is of divine origin; and that she needs just such men as yourself to lead her back to the simplicity of Christ's life and teaching. But that's not just the question," he continued, as he saw a slight shadow cross the face of his chum. "The question is, will you go before the Young Folks' Society, next Tuesday night, and submit your plan as a suggested way to do Christ's work here in the city. You see, you'll not be going before the church, and I will give you such an introduction that there will be no danger of a mistaken notion as to your presence."

The two walked on in silence until they reached the door of Dick's restaurant. "Won't you come in and eat with me?" he said.

"Not unless you need more urging," answered Charlie, with a laugh, "for I have other fish to fry just now."

"Well, I'll go," said Dick.

And he did. Space prevents our giving details of the plan submitted by him, but it was accepted by the young people and endorsed by the church. The result was a self-supporting institution for the relief of the unemployed. But the scheme was not launched without an effort. There was no little opposition on the part of some church men, but practical Christianity conquered in spite of the obstacles, as Christ's truth has always overcome the opposition of the world and the abuse of its higher so-called followers.

It was a stormy day some months after Dick's first visit to the Young Peoples' Society, and a few weeks after the institution had begun operation, when Mrs. Wilson came into the room where her daughter Clara was dressing for the street.

"Land sakes alive, child, you ain't going out to-day, be you?" said the mother, in her usual attitude of amazement or wrath.

"Yes, mother. I've got a little business down town that I can't put off. I won't be long. Is there anything I can do for you?"

"But look how it's snowing! You'll be wet through, and catch your death sure. I wish to goodness you'd have more sense and try to take some care of yourself."

"Not the first time I've been wet. The walk will do me good." And soon the determined young lady was pushing her way through the snow and wind toward the business part of the city.

The boy in the printing office had gone out on an errand, and George and Dick were both at the composing case, setting up a local politician's speech, which was to be issued in the form of a circular, when Clara walked in, stamping her feet, and shaking the snow from her umbrella and skirt. Udel started forward.

"Great shade of the immortal Benjamin F.!" he shouted. "What in the name of all that's decent are you doing here?" and he placed a chair near the stove with one hand as he captured the umbrella with the other.

"I'm going to get warm just now," Clara replied, with an odd little laugh, and Dick noticed that the wind, or cold, or something, had made her face very red.

(To be continued.)

BOOK REVIEWS.

The Next Great Awakening, by Josiah Strong, New York. The Baker & Taylor Company, 1902, pp. 226; 75 cents.

"Let us suppose a church somewhere, whose members have such an enthusiasm for humanity that when they lie awake nights they are planning, not how to make money, but how to make *men*. Their supreme desire is to help the world in general and their own community in particular. They are striving daily to remove every moral and physical evil; trying to give every child who comes into the world the best possible chance, longing and working and praying and spending themselves and their substance to save men from sin and ignorance, and suffering. Let us suppose the whole church is co-operating to this end. What a transformation such a church would work in any community! How it would 'reach the masses'! How it would grow! How it would be talked about and written about! Men would make pilgrimages to study its workings and its success. Yet such a church ought not to be in the least degree peculiar. This is simply the picture of a church whose membership is imbued with the social ideal of Jesus, and has taken seriously his social laws of service, sacrifice and love; and this picture ought to be the likeness of every Christian church in every community. If it were, how many hours would it be before the kingdom would come with blessed fulness?"

In these words Dr. Strong sums up his argument in behalf of a new social and industrial revival on the part of the church as the necessary antecedent to the spiritual awakening which every one seems to be expecting and yet which does not come. He points out the fact that the church is not taking seriously the social teachings of Jesus, the necessity of actualizing his spirit in Christian life. The kingdom of God, which is not the same as the church, visible or invisible, but the "Royal Rule of God Among Men," as Mr. Herbert Stead calls it, needs embodiment in the world. Men are concerned about the church, but forgetful of the kingdom. They talk about "my church," or "our church," but they would not dare use the possessive pronoun regarding the kingdom. Only the preaching of the kingdom as Jesus proclaimed it, and its realization in commercial, social and industrial life can prepare for that revival we all wish. "When we emphasize citizenship in the kingdom far more than member-

ship in the church," says Dr. Strong, "it will be a long step toward Christian union. In his last message to the church Philip Schaff said: 'The reformation of the sixteenth century ended in division; the reformation of the twentieth century will end in reunion.' But the new reformation will not be well begun until the church gains the true conception of the kingdom of God."

The Relation of Baptism to the Remission of Alien Sins. J. B. Briney. The Briney Pub. Co., Moberly, Mo. 1902. Pp. 204; 75 cents.

Familiar ground is traversed in the forcible style of the author. The New Testament passages that set forth the relation alluded to are considered in detail. Is baptism because of the remission of sin already enjoyed, or the order to procure such remission? The latter is the position taken, in accordance with what seem the clear teachings of the New Testament. We believe that the arguments set forth are biblical and unanswerable. At the same time we are satisfied that the discussion of the question tends only to keep alive controversies that resulted from the perception of touch from opposite sides. It is the perennial issue between Baptists and Disciples. Personally we hold absolutely with the Disciples and believe the Baptists to be wrong. But we cannot fail to see that both alike hold that baptism is related to the remission of sins in a real sense, and that the question of that relationship lies wholly in the region of metaphysics and definition, and is not only profitless but divisive. Not only the Baptists but all other denominations hold the essential place of baptism, or something they call baptism, in the program of obedience. The necessity of the hour is to get men to accept the leadership and service of Jesus, and baptism will form a part of their loving surrender to him, whether or not they perceive the logic of its relationship to other factors in their obedience.

In the second part of the book are cited critical opinions on the passages already considered.

The third section relates to Alexander Campbell's position on the subject of "actual and formal remission of sins," and attempts to prove that there was no such distinction in Mr. Campbell's mind. This is the least satisfactory portion of Bro. Briney's work. We have no wish to go into the question here. It is clear, however, that Mr. Campbell was attempting to avoid the two extremes, of holding, on the one side, that forgiveness results from faith alone, and is not related to baptism, and on the other, that it is absolutely dependent upon baptism, and that no one who has not been baptized can be saved. In avoiding the first danger, which was the great error of the church in his day, he went far to the other side; but never would he permit himself to be driven to the wall. It seems to us that Bro. Briney has made an effort to accomplish this purpose, which even the words he quotes from Mr. Campbell deny him the right to do. On this whole question, which has interest only as it relates to present tendencies among us one will wish to read both Bro. Briney and the volume by A. B. Jones, "The Spiritual Side of Our Plea."

Golden Nuggets.

"The shortest answer is doing."

"To forget a wrong is the best revenge."

"They who live in worry invite death to hurry."

"We know a bird by its song and a man by his words."

Man is glorious and happy not by what he has, but what he is.—Channing.

The Bible School

Temperance Lesson.

June 22d, 1902. Rom. 13:8-14.

Golden Text: Let us therefore cast off the works of darkness, and let us put on the armor of light. Rom. 13:12.
Time: A. D. 57, 58. Place of writing: Corinth.

A Chicago Teacher's Notes on the Lesson.

ELIAS A. LONG.

THE LAW OF LOVE.

The world had long been ruled by laws harsh, pitiless and bloody as executed by Greece, Rome and other nations. The new Kingdom of God on the other hand had one fundamental law, that of love and marked by gentleness, purity and beneficence. About one year before these words were written the Apostle wrote, it is supposed, his first epistle to Corinth. In that great letter he had given forth his magnificent Ode to Love (I Cor. 13) in which he had showed that eloquence was emptiness, that knowledge and even faith were as nothing, and that liberty and sacrifice were useless where love was lacking. Here again he treats of his favorite theme and shows that to truly love another is more than to keep the entire law. The Apostle makes his meaning practical and plain by applying the simple test of our attitude to our fellowmen.

VERSE 8. GET RIGHT WITH OTHERS.

"Owe no man anything." The Apostle is speaking of moral rather than material relations. But debts of a material kind carry with them moral obligations that no Christian can evade.

"But to love one another." Paul's Love Song (I Cor. 13) is the best commentary on the doctrine of love to others. Love is a debt that must remain ever due. What is done in love to "one of the least of these my brethren" is done to Christ. We are to love "fervently" (I Peter 1:22); "without dissimulation" (Rom. 12:9) "in deed and in truth" (I John 3:18); "as" Jesus loved (John 15:12). Love is the stamp by which the world may know that we are disciples.

"Hath fulfilled the law." The law of God is an expression of love in action. One will not be a law breaker of any kind who is true to the fundamental principle of the law of God.

VERSE 9. THE SECOND TABLE.

"For this." Referring to the second table of the law, which relates to our duty to men.

"Thou shalt not kill . . . steal . . . covet." He recites that with which they were familiar and for which they professed to have regard.

"If there be any other commandment." Whatever he may have omitted, is all covered by the basic law of God's Kingdom, love.

"It is briefly comprehended." As true love is the greatest of all things (I Cor. 13:13; Matt. 22:36,40) so it comprehended all law. There is danger of our forgetting this.

"Love thy neighbor as thyself." An old all embracing law ever new. Lev. 19:18. For the clearest explanation of this text, we have but to turn to the parable of the Good Samaritan to learn who is "my neighbor" and how love is to be manifested. Let it be noted that this Samaritan loved one who held him as an enemy. John 4:9; Luke 10:33. He loved one who would not expect love from him; he loved one who was despised by the religious (Luke 10:32); he loved with a quick eye and a tender heart (v. 33); he loved by personal presence (v. 34); by gentle hand and toilsome assistance (v. 34); by willing feet and watchful nursing (v. 34) and by needful money (v. 35). "Go and do thou likewise." (V. 37.)

In the temperance application of this principle we may note that inasmuch as wine is a mocker and deceptive (Prov. 20:1) the law of love necessarily opposes its use; forbids the example of its use; forbids its sale to others and forbids us aiding in any way the traffic of those who sell liquors.

VERSE 10. SELF DENIAL FOR OTHERS.

"Love worketh no ill to his neighbor." There are many things in this world that work ill to mankind, but love and all acts based upon eternal love, never. Some of the things that unquestionably result in injury to many persons, are

strong drink, tobacco, card playing, theater going, horse racing and various other worldly amusements. True love finds its joy in benefiting others and its presence affords complete security against that which works injury to others. Let this Scriptural contrast be noted. "Woe unto him that giveth his neighbor drink, that putteth the bottle to him and maketh him drunk also." Heb. 2:15.

"Therefore, love is the fulfilling of the law." On love to God, the first and great commandment, and on love to neighbor as to self, hangs all the law and the prophets. Matt. 22:40. Before this, Paul in love, had made a vow: "Wherefore if meat make my brother to offend, I will eat no flesh while the world stands, lest I make my brother to offend." (I Cor. 8:13.) That was Paul's principle. It should be ours. But Paul viewed things from an eternal standpoint, hence whatever deprivation he subjected himself to for the sake of others he did gladly, realizing that it was but for a moment. 2 Cor. 4:1-7.

VERSE 11. CHRISTIAN ENERGY.

"And that, knowing the time . . . high time to awake." To awake out of stupefied indifference to those things in which the devil would hold men captive. 2 Tim. 2:26.

"Now is our salvation nearer." Our completed salvation when we shall be with Christ "in Paradise," is advancing, with the swiftest wings of time. Any one of us is brought to say, "We cannot realize how fast time flies."

VERSE 12. THE CHRISTIAN ARMOR.

"The night is far spent." Paul here very likely refers to the present life when, as he elsewhere says, "we see darkly," (1 Cor. 13:11), having difficulty to discern clearly between the good and bad or observe the true states of things. Life is like walking in a garden or park at night where while some things can be discerned, yet we gather a very poor conception of things, forms, colors, as compared with that which appears to our gaze in the clear sunshine. Heaven will be this sunshine.

"The day is at hand." Jesus said, "I must work the works of him that sent me, while it is day; the night cometh when no man can work." John 9:4.

"Therefore cast off the works of darkness." The things which those who love darkness rather than light hold to because their deeds are evil. Heb. 12:1.

"Let us put on the armor of light." He is speaking of the armor needed by the Christian to enable him to stand against the wiles of the devil. The entrance of God into our lives gives light, for God is light (1 John 1:5); the entrance of God's Word gives light (Psa. 119:130) and thus we can become the children of light (1 Thess. 5:5); panoplied in the very strength and power of the Lord (Eph. 6:10, 11; 1 John 1:7).

VERSE 13. THE STANDARD OF CHRISTIANITY.

"Let us walk honestly as in the day." So that our actions may be open to our fellowmen, and not be under cover of dark and deception.

"Not in rioting and drunkenness." Varied forms of intemperance denoting revels in general, that usually end in intoxication. This was what the unconverted heathen in that day did; it is what the world at all times is prone to do. Our hearts are to be so full of the Word of God and of his spirit that we will revolt from these things.

A hopeful sign of the times is that great railroads and other corporations are prohibiting their employes against the use not only of intoxicating drinks, but of tobacco as well. Let the young be taught that the time may not be far distant, when it will be impossible for a drinking man, or one with any bad habits, to obtain a position of honor and responsibility.

"Not in chambering and wantonness." Referring to the varied forms of impurity, definite and general.

"Not in strife and envying." Forms of that venomous feeling which is the opposite of love. With setting forth such a standard of Christianity should this letter fall into the hands of the Roman magistrates and others, as might happen, it would at once make clear the purity of the doctrines held by the believers.

VERSE 14. IN ONE WORD.

"Ye." Christianity is clearly personal. First of all it means me and you.

"Put on the Lord Jesus Christ." This simply means that we are to put on Christ's spiritual nature as shown in his disposition and character, even as he put on our physical nature. (Eph. 4:24.) It can be done for he helps us. He invites himself to "make his abode with us" (John 14:23); yea, more, He will dwell in our hearts by faith. Rev. 3:20; Eph. 3:17. "In that ungovernable heart of ours, that self

deceptive heart (Jer. 17:9) he engages to reside, to be permanent occupant and master always at home." (Dr. Moule.)

"Make no provision for the flesh." Do not spend undue time, thought and substance on the lower nature. The flesh must be kept down or it will become master. The flesh lusteth against the spirit and the spirit against the flesh.

"To fulfill the lusts thereof." Having hope in Christ, we cannot keep him if we follow the lusts of the flesh named in verses 9 and 13. No man can serve two masters.

FIVE-MINUTES' SERMON ON THE GOLDEN TEXT.

PETER AINSLIE.

Let us therefore cast off the works of darkness, and let us put on the armor of light.—The casting off and the putting on is the real man. You cannot dream yourself into a character, but you have to hammer and forge yourself into one. There are things to be left out of one's life. However painful they may be, they must be cut out. One's pleasure is not to be consulted, but one's safety is always to be considered. The whole garment of sin is to be taken off and the whole armor of righteousness is to be put on. We do this from choice. A man selects and in the very act is an argument for his kingship, be his selection good or bad. He carries a wonderful power within him and unconsciously exercises his greatness. No man is bound to be a slave of sin. Liberty is only a step. The very words of my text—"Let us" declare a stronger union than earth and hell combined cannot defeat. God said in the beginning, "Let us make," and he made; now the same almighty power says to the product of his making, "Let us cast off wrong and put on right. In the first instance, God included the members of his own personality; in the second, he must include parts of his body, for we are his workmanship, we are his poems, we are his children and the proposition is very reasonable. In an argument where God and ourselves are partners, it may be safely said that the victory lies only on the hill tops. You try, you put forth your best and your armor shall protect you and Christ shall give you strength. The armor is sufficient and in these hard battles fought under the roof of the heart, where thoughts are the swords and tears are the shots, one must be fully armed, or he will lie like the giant of Gath on the field of defeat. One's eyes and ears, one's thoughts and words are the danger points. He thought once or he never would have acted. One's eye caught a picture and the soul went down like men die under the assassin's knife, or one's ear caught the word of sympathy and he arose out of despair like the bird from its imprisoned cage. "Put on the whole armor," is the call, and fight until one's swords strike out against the tombstone and then you will lie down like those brave crusaders who have slept for a thousand years in their brass armors on the floor of the Knight Templars' Church in London. The crown is worth the battle, then throw off the works of darkness and wear forever the armor of light.

Our Father, we bless thy holiness and rejoice in that we have heard thy voice. Amen.

On the last day of the year Oberlin College secured a gift of \$500,000 after narrowly escaping its loss. In the morning there was still to be raised \$38,000 of the \$300,000 necessary to secure the conditional offer of \$200,000 from John D. Rockefeller, which was to expire on the following day.

CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

Practical Humility.

Topic June 22: Ref. Isa. 57:15; Matt. 23:1-11.

There is something striking in the statement of Isaiah 57:15: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

THE HOLY PLACE.

God's holy place on earth is the humble heart of the believing child. Herein is the joy of his saints. Reviewing and rejoicing come to the contrite ones. Herein is our hope. The Psalmist says: "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." There is something beautiful in the humility of a true child of God. It is the conscious trust of the soul in the atonement of Christ, and unshaken confidence in his presence and power to save. In this sense of God's presence is the secret of all blessed humility. Not fear but love is its source. The humblest heart and the poorest of earthly dwelling places become, in truth, a holy place when the contrite spirit cries out in trusting confidence after God. Real humanity bows submissively to God, caring not for the consideration of the world.

FALSE HUMILITY.

There is a false humility very like that of the Pharisees, only its opposite. They made broad their phylacteries, and enlarged the borders of their garments, and loved the chief seats in the synagogues, and greetings in the market places, and to be called of men, Rabbi. False humility waits to be introduced and for some one else to offer to shake hands, and goes away miffed at imaginary slights. Let it be set down in your book of maxims never to be forgotten: Genuine humility never sees slights nor gets miffed at nothing, nobody knows what. Some people are so very humble that they never open their mouths, from year's end to year's end, world without end, in matters religious. But they can talk long enough and loud enough about other things, to finish abundant proof of the Master's, saying: "Out of the abundance of the heart the mouth speaketh." True humility finds its expression in services—in doing the unpleasant things pleasantly, with patience and kindly sympathy. This, I believe, is the great test of our faith, of our true devotion, of the sincerity of our love, of the genuine and gracious humility of our hearts and lives. True humility will make us unafraid. It is self-consciousness that makes us fear and hesitate and refuse. Gracious humility, like perfect love, casteth out fear. And nothing will fit us for service like sincere and unselfish humility. The trouble with us, most of us, if we peer into the secrets of our souls, is that we find, along with what we supposed was humility, a good sized lump of self-esteem, and a veneer of vanity, that hinder us in our service of others. Nothing in this world is so troublesome as selfishness. I speak from bitter experience—not other's selfishness only, nor chiefly, but my own. It is possible to mistake laziness, or just simple indifference. The most selfish thing in all this world for humility. I think I've seen that sort, in both preachers and plain ordinary folks. I am dimly conscious that I am guilty of this commonest of false humility. How is it with the rest of you?

THE PRAYER-MEETING.

SILAS JONES.

Wayside Ministries.

Topic June 18: Matt. 10:42; Lu. 10:25-37.

The sayings of Jesus are full of surprises. He is constantly putting the emphasis where we do not put it. The deeds that are overlooked by us are often the ones he considers important. We look about for some great thing to do. He tells us to give a cup of cold water to the weary traveler. This is so simple a duty that it is in danger of being overlooked. Any one can do that. Why should not I give myself to more important work? When I understand a little better the purpose of Jesus in his disciples I can see that a very simple act may be of great use. Whatever ministers to the growth of Christian character is worth doing. The cup of cold water given in the name of a disciple refreshes both body and spirit. Its effect cannot be determined by the amount of attention it receives from men.

One whose experience with college students is large has recently said that the cardinal sin of the college man is selfishness, the college man looks upon his student life as a time of preparation for larger life. He thinks this is sufficient excuse for looking after himself and paying no attention to the needs of others. Not all college men are so narrow in their living, but it must be confessed that many are. And their narrow life is not confined to college. Some of us are always engaged in labors that will not allow time for ministering to others. That is, we persuade ourselves that we are too busy to answer the calls of humanity. We are of the opinion that the world would go to pieces if our work were to be stopped for a short time. We ought to have in hand work of importance. But that will not interfere with our giving attention to the man at our side who needs sympathy and counsel. I do not know how many excuses the priest and the Levite had for their neglect of the man who had fallen among thieves. No doubt they had enough to satisfy themselves. The reason of their neglect was lack of genuine human sympathy. And that is just what is back of our many failures to help the unfortunate. The best service is often that which is done by the wayside. The Samaritan is remembered on account of his wayside ministry. No one knows why he was traveling or what he did when he was at home. Every one knows what he did for the wounded man. These interruptions on account of which we grumble so much may form a part of God's plan if they do not have a place in our own. Every one knows this is true of his past life. He had not expected to do some of the best things he ever did, which means that we are to be ready at any time and at all times to modify our plans in accordance with the plans of God. The larger the life the more frequent will be the interruptions. The priest and the Levite were small men. They could see no reason why their journey should be interrupted in order to care for an unfortunate traveler. The Samaritan was a man of large heart. His business had to wait while he cared for one who had read of him. Can we doubt that his deed brought him great satisfaction? When our hearts are right we find satisfaction in ministries like that of the Samaritan.

Do One Thing Well.

It is better to say, "This one thing I do," than to say, "These forty things I dabble in."—*Washington Gladden.*

BIBLE BRIEFS.

Concise Statements Regarding the Origin, Structure, History, Character and Teachings of the Holy Scripture.

HERBERT L. WILLETT.

These paragraphs are intended to serve as helps to an outline knowledge of the Bible where a more extended study is lacking or a brief review is desired. Thus used, they will be admirably adapted to Sunday school reviews, prayer meetings and preaching services, the leader asking the questions, and the company present responding with the answer. In this manner a few questions at each meeting, or even one, in cases of the longer ones, will afford profitable material for a series of biblical preludes or reviews. The ground covered at the previous meeting should be reviewed before the advance topics are considered.

THE NEW TESTAMENT.

34. *What are the divisions of the New Testament?*

The New Testament falls naturally into two divisions. (1) The Life of Christ, including the four Gospels, and (2) the Records and Letters of the Apostolic Church, including the Book of Acts, the Epistles and the Revelation. A fuller statement would make five sections as follows: (1) The Gospels, (2) Acts, (3) the Epistles of Paul, (4) General Epistles, (5) the Revelation.

35. *What are the characteristics of the Gospels?*

The Gospels are four in number, of which the first three, Matthew, Mark and Luke, are often called the "Synoptic Gospels," from the similarity of their structure and point of view. The Gospel of John was written later and presents the deeper and more spiritual aspects of the ministry of Jesus. The Gospels are sometimes described as written for Jews, Romans, Greeks and Christians respectively. Again, they may be called, in that order, the Gospel of the Kingdom, the Gospel of the Wonder-Worker, the Gospel of the Universal Savior and the Gospel of the Incarnation.

36. *What is the nature of the Book of Acts?*

The Book of Acts, written by Luke, the author of the third Gospel, records some important events in the ministry of Peter and Paul. It opens with the ascension of Jesus and closes abruptly at the end of the second year of Paul's imprisonment in Rome. Its purposes were (1) to recount the execution of Jesus' Great Commission by the apostles; (2) to illustrate, by certain representative cases, the process of conversion; (3) to trace the rapid extension of the Gospel under the guidance of the Holy Spirit.

37. *What are the characteristics of the Epistles of Paul?*

The epistles of Paul were written at various times during his ministry, some of them to churches and some of them to individuals. They are not arranged in chronological order. They should be read in connection with the Book of Acts, which gives their background in a measure. Their order, place of writing and the verse in Acts which they follow may be set down approximately as follows: (1) 1 Thessalonians, Corinth, Acts 18:5; (2) 2 Thessalonians (the same); (3) Galatians, Ephesus, Acts 19:1; (4) 1 Corinthians, Ephesus, Acts 19:10; (5) 2 Corinthians, Macedonia, Acts 20:1; (6) Romans, Corinth, Acts 20:2; (7) Colossians, Rome, Acts 28:30; (8) Philemon (the same); (9) Ephesians (the same); (10) Philippians (the same); (11) 1 Timothy (unknown); (12) Titus (unknown); (13) 2 Timothy (unknown). It will be seen that four of these were written from Rome during Paul's imprisonment. Of the last three the dates and places are uncertain.

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NOTES AND PERSONALS

Two additions at Nora Springs, Ia. G. A. Hess, minister.

Clarence Mitchell of Wellsville, N. Y., reports four confessions at a recent prayer meeting.

I. B. Dodson reports four additions at Elvins, Mo. Bro. Dodson began his work there in May.

D. P. Taylor reports two additions at Bessemer, Ala., and apportionment for Children's Day raised and more to follow.

Knox P. Taylor has just returned to Bloomington, Ill., after several months' work in California. He did a great work while in the far west.

One added at Walseka, Ill. Bro. Ferrall, the pastor, delivered the G. A. R. memorial sermon and preached the I. O. O. F. sermon last Sunday.

Harry E. Tucker, Murphysboro, Ill., gave Decoration day address in that place, and on June 15th will deliver I. O. O. F. memorial in Alexis, Ill.

Owen Livengood reports for the week ending June 4: Baptisms, 847; from the M. E., 8; Baptists, 7; unclassified, 5. Total, 867. Dedications, 4.

The James Butler Post, G. A. R., of Clarksville, Ia., recently presented A.

R. Adams with a purse of silver in token of their appreciation of his services.

J. L. Hill, son of a Confederate veteran, delivered the memorial address at Union City, Ind. It is spoken of as an eloquent message of fraternity and loyalty.

R. F. Thrapp, pastor of the Christian church of Jacksonville, Ill., is delivering a series of practical talks to men on Sunday afternoons in June at the Y. M. C. A.

Clarence Mitchell, Wellsville, New York, writes: "Six additions here since last report. Bro. Charles Bloom held a short meeting at Scio, N. Y., with 40 additions and has become their pastor."

Kilby Ferguson, Oxford, Ala., writes: We had one addition last Lord's day. Our Anniston brethren are having a good meeting by E. L. Shelnett of Georgia. We hear good reports from our state evangelist.

W. H. Scribner reports a happy day on June 1st at Girard, Kas. Children's Day observed with good offering for missions and seven confessions and one by letter. Bro. Scribner began second year May 16th.

Last week the Foreign Society received another gift of \$500 on the Annuity Plan. This makes 109 gifts of this class for foreign missions. This fund ought to grow to \$150,000 before Sept. 30th. Other gifts are expected soon.

The Church Extension Board recently received \$2,000 on the annuity plan, which makes \$5,000 received from the estate of John Reed, of Holden, Mass. It is also just in receipt of \$1,000 on the annuity plan from a brother and sister in Indiana.

At the District C. E. convention recently held in Havana, Ill., H. H. Peters of Washington, Ill., was re-elected president. He began the work of the year by addressing the Peoria C. E. Congress, May 29, in the Union Congregational church.

Cards are out announcing the marriage of Dr. Lewis Bruce and Miss Ona Peterson, at the home of the bride's parents, Cumberland, Ia., W. B. Crewdson officiating. The Century joins with their many friends in wishing them many happy days together.

The official board of the church at Clarksville, Ia., met last week and extended Bro. A. R. Adams a unanimous call to continue as their minister at the expiration of his present year's service at an increased salary. They report the church in excellent condition.

C. E. Millard writes from Lawton, Oklahoma: "After a short vacation from my work as singing evangelist, I will now be able to engage for one summer meeting. Will enter the field in September for fall and winter work,

better prepared than ever with new illustrated songs.

The Foreign Society asked for \$20,000 in special personal gifts for a Bible College at Tokio, Japan. Of this amount about \$17,500 has been received. Only about \$2,500 is now needed to complete this enterprise. Send gifts at once to F. M. Rains, corresponding secretary, box 884, Cincinnati, O.

An example of practical Christian union comes to us from Sullivan, Ill. The Ministers' Association has successfully carried through a Sunday closing movement. Plans are being laid for a series of open-air services to continue through the summer. Edwin C. Curry ministers for the Christian church at Sullivan.

Invitation has been received to be present at the marriage of Miss Clara F. Wallace to Mr. Wm. H. Matlock, Sunday evening, June 15th. The Century extends its most hearty congratulations. Mr. Matlock is to continue his work as professor of modern languages in Oklahoma University at an increased salary.

BODY HEAT

Reduced 20 degrees in Summer.

Never eat heavy carbonaceous foods for the morning meal, for these foods should follow and not precede hard work.

The best morning foundation is Grape-Nuts and cream, a little fruit, a cup of Postum Food Coffee and possibly a couple of eggs prepared to suit the taste—this breakfast is sufficient to satisfy the hardest worker, either of brain or muscle, until the noonday meal.

Particularly is this true at the present season of the year, when meat and other fatty foods increase the internal heat of the body and make the summer day still more disagreeable.

Grape-Nuts come to you from the grocer ready to serve, having been fully cooked at the factory by food experts and this saving in time and exertion is appreciated by the housewife as well as the economy, for being a concentrated food, four teaspoonfuls is sufficient for the cereal part of a meal for one person and costs only one cent.

A booklet of excellent recipes is found in each package of Grape-Nuts from which many easy and delicious warm weather dishes can be made for luncheon and supper that are not only nutritious but pleasing to the palate.

A trial of the above selection of food for ten days will prove to anyone that health and vigor, an active mind and a keen enjoyment of the pleasures of summer will take the place of poor digestion, a dull brain and that heavy draggy feeling caused by improper food during the hot weather.

The following item occurred in our issue of May 29th: "I. W. Lawrence, El Paso, Texas, was a caller at the office during the week. When a U. B. preacher he baptized Charles Reign Scoville among 89 others. Brother A. W. Shepard of El Paso also called." It should have read I. W. Loman, El Paso, Ill. We cheerfully make the correction.

Many Sunday schools have exceeded all past records in their Children's day offerings for foreign missions. At least four schools will raise \$500 or more. Hundreds of smaller schools have made a corresponding increase. Some have doubled the gifts of former years. Some have trebled their gifts. Others have given liberally that never gave before.

R. A. Smith, pastor Kensington church, Philadelphia, writes of A. J. Wright's meeting as follows: "W. J. Wright just closed good meeting with Kensington church with 25 added. Two hundred dollars raised for local work. Renewed interest in Home Missions. Kensington church thinks an eastern evangelist a great boon to eastern work."

W. A. Chastain, Augusta, Ga., writes: I am to help O. A. Moore in a meeting at Bethel, Georgia, third Sunday in July, and at Lebanon, Alabama, the fourth. My vacation will be July and August. W. B. McDonald will fill the pulpit here during July. I will spend August holding meetings in the mountains of North Georgia under the Woman's Society for Georgia Missions.

For the first six days of June there was a loss of 117 contributing Sunday schools, and the gifts amounted to \$7,176.80, or a loss of \$762.26. We do not believe that the schools are going to give less this year than last. On the contrary, we believe they are going to give more. No doubt the storm interfered in some parts of the country. We hope every school will be prompt in observing the day.

T. H. Blenus thus writes of the work at the Church Street church, Jacksonville, Fla.: We had one more addition to the Church Street Christian church at our regular morning service yesterday. Our new baptistry is completed, and new robing rooms are being added this week. We have received several invitations for meetings during the past few days. Two of them we will hold, one in July, the other to follow soon after. Others we were compelled to decline owing to a conflict in dates.

The managing editor of the Christian Century spent several days last week in St. Louis and preached at the Mt. Cabine Christian church on Lord's Day. Brother Frank G. Tyrrell has his work in fine condition. The Mt. Cabine church was the banner church in missionary giving last year. We met many old friends and were delightfully entertained in Brother Tyrrell's home. We shall have more to

say about the Optimist, of which Brother Tyrrell is editor, in the future.

Josiah Strong, so well known, has crowned all his former books by the last one, "The Next Great Awakening." Dr. Strong has expressed his desire to attend the lectures to be given by J. S. Hughes on "St. John and His Two Great Books" at Macatawa Park, Mich., and has been requested to give his lecture on "The Kingdoms" while there.

Mrs. Harriet Arthur, a devout Illinois Disciple, has just given to our National Benevolent Association \$1,000 on the annuity plan. Money given in this way is an absolutely safe investment, yielding a good financial return to the donor, and at the same time enabling her in her lifetime to perform a ministry that is the very essence of the Gospel of Christ. Geo. L. Snively, of 903 Aubert avenue, St. Louis, invites correspondence with all Disciples considering an investment that will be very profitable for them in both worlds.

Prof. J. D. Patton, writing from Alabama City, Ala., says: I am getting ready for a big musical concert here which marks the close of a forty days' session of vocal culture. June 5th I leave for Texas, where I am engaged to do some Normal music work. I am engaged for every day till Dec. 23, and three months of next year. Bro. Patton is a success as a teacher, author and evangelistic singer. He is the author of several good song books, the last one, "Singing for Joy," being, of course, his best. The first edition of five thousand copies was put on the market in January and it is exhausted. It is a well-gotten up book of 336 pages, both shaped and round notes, filled with good music, both old and new, and sells at 50c per copy, \$5.75 per dozen, \$11 per 25, postpaid. Send and get a sample copy to the Showalter-Patton Co., Dallas, Tex. This enterprising firm recently sent out a large calendar advertising their publications.

Dr. Willett has just delivered at Hiram college a course of six lectures on the Old Testament Prophets. His treatment of the life, times and activity of those noble men of God was such that the prophet and his hearers stood out before us as living men of like passions with ourselves. The effect of the whole course was to exalt and glorify him who is the greatest of all the prophets and at the same time the Son of God and the savior of the world. The lectures were exceedingly helpful and inspiring to young men preparing for the ministry. They were also listened to with profit and delight by all, students, faculty and citizens alike. At the close of each lecture a conference was held at which the opportunity for asking questions was improved by many. These conferences were not the least valuable part of the work of Professor Willett among us. I feel

sure that as a result of his visit the Bible will be for many a larger and a richer book than ever before. It is the Book of all books, for it testifies of him who is the way, the truth and the life. We shall be glad to have Dr. Willett return and give us another course soon. G. A. Peckham.

In to-day's issue we present an interesting article concerning the developments in the Beaumont oil fields, from the pen of Dr. J. B. Cranfill, who is president of the San Jacinto Oil Company and the San Jacinto Oil Refining & Tank Car Company. Under Dr. Cranfill's superb management the San Jacinto Oil Company has become a splendid dividend paying property and there seems to be no doubt that the San Jacinto Oil Refining & Tank Car Company will have an equally brilliant history. The men associated with

WHY DON'T THEY GO?

A Way to Push off the "hang on's."

Perhaps some day you will wake up to the fact that coffee is quickly and surely doing the business for you. You wonder why the symptoms of disease which grow more and more pronounced do not disappear, but hang on in spite of all the medicines you can take.

Fixed organic disease may result if you keep up your present course, and yet it is an easy thing to give up coffee and get well. Have your cook make Postum Food Coffee strictly according to directions, and that is easy. Use enough of it and boil long enough to bring out the taste, then you will find that the famous food drink will satisfy your coffee taste and the old troubles gradually disappear.

There are hundreds of thousands of cases in America that prove the truth of this statement.

A gentleman from Columbus, Ga., says, "My wife had been an invalid for some time and did not seem to yield to any sort of medicines. She could not eat anything without distress, and naturally was badly run down in every way."

Finally we concluded that perhaps it was the coffee that hurt her, so she quit it and went on to Postum, also began using Grape-Nuts Breakfast Food. She immediately began to improve and kept gaining strength and health, now she can eat heartily of anything she wants, vegetables and anything else, without hurting her. She has gained nearly thirty pounds since she made the change.

I saw such an improvement in her health that I decided to quit coffee myself and you would be surprised to see the change. I have gained in flesh about 25 pounds, and have entirely lost the old, dull headaches that I used to have so much.

Our two children are very fond of Postum. You can use my name if you like." T. M. Coggin, 1220-10th Ave., Columbus, Ga.

Dr. Cranfill in the new enterprise are of the highest character. One would have to go very far to find better men than Hon. Joshua Levering of Baltimore and Geo. W. Carroll of Beaumont. These men are Christian business men and philanthropists of the highest type, and they would not be connected with an enterprise that was not bottomed on solid foundations. If any of our readers desire to purchase oil stock they can secure the stock of the San Jacinto Oil Refining Co. at 7½ cents a share and thus participate in the increased value of the stock which is bound to speedily ensue. Let all orders for stock be addressed to Dr. J. B. Cranfill, president, 247 Main street, Dallas, Texas.

One hundred and fifty members of eleven Chicago societies (including six pastors!) enjoyed the hospitality of the Jackson Boulevard Church of Christ last Thursday evening. The auditorium was beautifully decorated with flowers and the two flags won at the last May Festival. A stirring song service was led by Mr. Foute of the home church. Rev. Nichols, who had just performed a marriage ceremony, joined our hearts in love once more by his words of greeting. Rev. Ragan of the university conducted a helpful devotional service. "A Helpful Leader" was Mr. Pinney's subject and few Endeavorers that were present can fail to be better for his suggestions. Mr. Butterworth sang a touching solo, "Abide With Me." Of course, however, the feature of the evening was Mr. Fifield's address on "The Christian as a Citizen." Mr. Fifield is pastor of the Warren Avenue Congregational church and is one of the ministers best known to the Endeavorers in this city. He pointed out a new and higher path to most of us. His story of the boy of whom people were doubtful as to whether he was "a-coming or a-going" will linger in our remembrance for many a day. The competition for the banner was close, but Irving Park captured it again by having 96 per cent of its active membership present, thus winning for the fifth time out of the last six rallies. This gathering was one of the most enjoyable and profitable in the history of the organization. In this connection the attention of officers of societies that fail to interest themselves in these rallies should be called to what they miss by so doing. The next executive committee meeting will be held Thursday, July 3, at 6 p. m., in room 1122 Association building. Mr. C. B. Jackson will speak of Lookout Committee work. All society presidents and Lookout chairmen are supposed to attend this meeting.

We call attention to the advertisement of the Natural Body Brace Co., Salina, Kan., in another column. This is a company of very high standing, vouched for by leading banks throughout the country. Their home banks say the company's methods of doing

business are all that a customer could ask. They prove by the most skilled physicians and thousands of wearers that their brace is the best of cures for ailments peculiar to women and girls, and for abdominal weakness, backache, lung troubles, or general weakness of either sex. It cures after everything else has failed. Their book of plain, common-sense reasoning, which is fully illustrated, is sent free in sealed envelope to all who ask for it. They refund the purchase price to any one who are not pleased with the brace after 30 days' trial. We suggest that you write to them for full information.



The above is an excellent likeness of S. E. Webb, one of Chicago's active young business men. He is the son of a Kentucky merchant and farmer. After leaving the farm he spent five years in railroad service in Clarksville and Memphis, Tenn.

It was in Memphis that he became active in church and Endeavor work. It was here that he became interested in the typewriter business. From Memphis he went to Cincinnati in search of better business opportunities. He remained there only a year.

In 1896 he cast his lot in Chicago, where he has been quite successful. He has been identified with such well-known firms as A. P. Little, Remington and Williams Typewriter Companies, being secretary of the latter company for two years. At present he is manager of the typewriter, stationery

VERY EMPHATIC

are the claims made concerning the remarkable results obtained from the use of Vernal Saw Palmetto Berry Wine for quick and complete cure of all stomach troubles, such as dyspepsia, indigestion, flatulence and catarrh of stomach, with only one small dose a day.

These positive claims are made by thousands who are cured as well as by the compounders of this wonderful medicine. No statement can be too positive concerning what this great remedy has done and is now doing for sufferers.

A trial bottle is sent free and prepaid to any reader of the Christian Century who writes to Vernal Remedy Company, Buffalo, N. Y.

Vernal Saw Palmetto Berry Wine will cure any case of constipation, to stay cured. The most stubborn case will yield in less than a week, so the sufferer is free from all trouble and a perfect and permanent cure is well begun with only one small dose a day.

Every sufferer from catarrh, stomach troubles, constipation, torpid or congested liver and kidney troubles should write to Vernal Remedy Company, Buffalo, N. Y., for a trial bottle.

Vernal Saw Palmetto Berry Wine is a specific for the cure of inflammation of bladder and prostate gland. A trial bottle is sent free and prepaid if you write for it.

and cash register departments of the Chicago Safe and Merchandise Company, which occupies the four-floor building at 47, 49, 51, 53 Dearborn street, one of the largest office outfitting houses in Chicago.

Since his residence in Chicago he has been a member of the Hyde Park church, and for several years one of its officers. He was the second president of the Endeavor Union of the Cook County Churches of Christ. More active young business men in our churches is a need in the city and their work would prove a blessing.

Belt White, Opelika, Ala., writes: Our meeting at Phoenix City, with State Evangelist S. P. Spiegel as leader, resulted in eleven additions. Brother Spiegel is a hard worker and did us a great good. We are now in Opelika under a tent. Dr. A. C. Henry is preaching, and S. P. Spiegel is singing the Gospel. Good audiences. We hope to organize a congregation. One addition at West Point, Georgia, at my last appointment. G. F. Cuthrell of Kimberlin Heights, Tenn., has come to us.

Baby's Diary.

A unique and handsome publication wherein to record the important events in baby's life has just been issued by Borden's Condensed Milk Co., 71 Hudson street, N. Y. It is not given away, but is sent on receipt of 10 cents.

CHICAGO DEPARTMENT

Chicago Churches and Missions

Sixty-third and Ashland—63d st., near Center av. A. J. Hargett, Pastor, 6236 S. May st.

Austin—Park av. and Ontario st. George A. Campbell, Pastor, 5515 Superior st.

Douglas Park—S. Turner av. 1/4 block n. of Ogden av. Claire L. Waite, Pastor, 136 S. D. Univ. of C.

Englewood—Eggleston av., s. of 64th st. C. G. Kindred, Pastor, 6346 Parnell av.

Evanston—Y. M. C. A. Hall, Orrington av. W. D. Ward, Pastor, 530 Davis st.

Fasking Hall—3012 Archer av. J. H. Reid, Supt., 2866 Archer av.

First—Grand Boul. Hall, 47th st. and Grand Boul. John Wells Allen, Pastor, 4627 St. Lawrence av.

Garfield Boul.—Byrne Hall, Garfield Boul. and Halsted st. L. E. Newcomer, Minister, 114 Honore st.

Garfield Park—Garfield Hall, Hamlin and Chicago avs. S. G. Neff, Pastor, 308 Claremont av.

Harvey—153d st. R. L. Wilson, Pastor, 15322 Loomis av.

Hyde Park—67th st. and Lexington av. Edward Scribner Ames, Pastor, 6025 Madison av.

Humboldt Park—561 Armitage av. E. E. Cowperthwait, Pastor, 375 Dickens av.

Kendall St.—Kendall, near Polk st. Jas. Piggott, Elder, 571 Harrison st.

Irving Park—W. Cullom and N. 43d av., 1 blk. w. of Belding school. Marion Stevenson, Minister, 2545 N. 42d av.

Jackson Boulevard—1010 Jackson boul., near Western av. Roland A. Nichols, Pastor, 49 Campbell Pk.

Maplewood—Fullerton av. and Rockwell. E. E. Cowperthwait, Minister, 375 Dickens av.

Metropolitan—People's Institute, Leavitt and Van Buren sts. Charles Reign Scoville, Pastor, 995 Congress st.

Monroe St.—Cor. Francisco av. Charles Clayton Morrison, Pastor, 1384 Jackson boul.

Morland—48th av. and Indiana st. G. A. Campbell, Minister, 5815 Superior st.

North Side—Montana st. and Sheffield av. O. P. Spiegel, Minister, 673 E. Fullerton av.

South Chicago—106th st., near Av. N. Chas. Pattullo, Supt.

South Side (Col.)—3329 State st. G. W. Dawson, Supt., 32 S. Jefferson st.

Waukegan—Clayton and Utica sts. W. O. Thomas, Pastor.

West Pullman—Wallace av. and 118th st. Wm. W. Frost, Pastor, 232 E. 55th st.

North-West—402 Armitage av. Chas. B. Jackson, Supt., 41 Stanley Ter.

Garfield Boulevard.

We had an excellent day June 8. There was a good attendance at both Sunday school and church. Two more confessed their faith in the Savior.

In the afternoon we held a baptismal service at the Englewood church, at which time five were baptized. Four were young ladies, one a young man. We owe the Englewood church much for their kindness in freely granting us the use of their baptistry.

With the five confessions of the last two Lord's days we have had fourteen accessions to the church since Oct. 1, when Bro. Newcomer began his work with us. This would not mean much to one of our large churches, but to us it means much. We hope and work for the salvation of others.

Hyde Park.

Professor Willett will consider the following passages next Wednesday evening: Math. 1:18-25, 2:1-23, Luke 2:1-52.

The subject of the sermon next Sunday will be "Self-Control."

The Children's day in the Sunday school was a decided success. Despite the cloudy morning there was a good attendance. The offering for missions was \$23.27. The music is much improved by the new books and the orchestra.

The next reception will be held at the church June 13. It will be the "wheel social," under the auspices of the Aid Society, and the ladies who are "spokes" are requested to collect their share of the funds by that time and to be prepared to tell in rhyme how they did it. The society will realize \$125 if the wheel is complete.

At a meeting of the official board it was announced that Mr. Robert Linn would contribute \$600 to the current expenses of the church by October, provided that at that time all current obligations are met and a sum subscribed sufficient to pay all other floating indebtedness. It will require about half the amount raised for indebtedness last year and it is hoped all will now subscribe in that proportion, in view of the assurance that no further deficit will accrue.

Jackson Boulevard.

Sunday was another great day for the Jackson Boulevard church. This time it was the children. Three hundred and ninety-two assembled at the Sunday school to celebrate Children's day. There were a number of special selections, after the study of the lesson. The hour for the evening service was given over to the children, at which time an excellent program was rendered. The collection, which amounted to \$119.30, will be equally divided between home and foreign missions. The total amount given to missions by our school since Feb. 14 is \$450.

It was with regret that we heard the announcement that our superintendent, Bro. E. W. Reynolds, would meet with us no more until Sept. 1st. Bro. Hunt and Bro. Nichols expect to assume his duties until his return.

One addition to the membership of the congregation at the morning and one at the evening service.

A special feature of the C. E. meeting was a selection by the Imperial Orchestra.

Monroe Street.

The church had a prosperous day in all departments last Sunday. The whole day was for the children. A large, enthusiastic school was had in the morning, with a large regular offering. At the morning church service a sermon was preached to them, and

at night they had full sway. An excellent program was rendered to a large congregation. The offering amounted to about \$40.

North Side.

The Sunday school observed Children's day. There was an immense audience and the well prepared program was faultlessly rendered. The wee ones showed themselves to be masters of the situation. The offering amounted to something over fifty dollars. The superintendent, Wm. S. Broodhurst, is happy over the result.

At 7:30 p. m. the regular Endeavor and church meetings were combined, and after an appropriate song and devotional service, led by O. P. Spiegel, the minister, Mr. W. Thurston Gibbs, Endeavor missionary to Dunning, spoke to an appreciative audience of the work in which he is engaged.

Waukegan.

Two baptisms last week, one a father and head of the home.

The church has laid a new sidewalk on both sides of the building.

The ladies of the church hold a home bakery each week in the annex of the church. The donor receives one-half the selling price.

The Bible school gave Bro. P. H. Duncan's Children's day exercise, "Beside All Waters," and were successful in making their apportionment to the foreign society.

The C. Es. are to give a concert of the best talent in and out of the city. It will be free, followed with refreshments on sale.

MINISTERS' CONFERENCE.

On Monday, June 16, there will be a Ministers' Conference at Univ. Convocation Tent at 10:30 a. m. General subject, "The Need of a New Apologetic." (1) From the point of view of philosophy, W. Douglass MacKenzie, Chicago Theological Seminary; (2) From the point of view of science, John M. Coulter, University of Chicago; (3) From the point of view of Biblical criticism, by Prof. M. S. Terry of Garrett Biblical Institute; (4) From the point of view of Practical Theology by Rev. W. P. Merrill of the Sixth Presbyterian church, Chicago. Afternoon at 2 p. m. Haskell Oriental Museum Alumni Conference. "Hopeful Tendencies in Current Theology." (a) Its Social Sympathy by Clifton D. Gray; (b) Its Insistence Upon Faith by John Herman Randall.

BUGS, ROACHES? Kill them. Also mice, rats and all vermin. Write telling what you want to be rid of—send 2c—we will deliver the article to do the work quickly, safely. No experimenting. Used in largest institutions. Dept. G. Frederick Peres & Company, 427 State St., Chicago

Correspondence

NEBRASKA SECRETARY'S LETTER

District No. 9 will hold a convention at Ansley, Tuesday and Wednesday, June 17-18. It will be some years since this district has held a convention, and the churches therein should respond with a full attendance. Write to A. G. Smith, Ansley, that you will be there. Program will be ready soon for the printer.

D. A. Youtzy has accepted a call to Plattsmouth. This is his second pastorate there.

Four confessions reported at Harvard at prayer meeting. Would that we could all hold such prayer meetings and often.

A. W. Henry lives at 410 N. 12th street, Lincoln, and preaches half time at Dawson. He will from this forward preach half time at Bradshaw. He preached the memorial sermon at that place, for the G. A. R., and reports one baptism at Dawson last visit.

C. A. Sias has accepted a call to Athena, Oregon, and will take up that work July 1st. We regret to lose as good a man from the state, but are pleased that we can send another Cotner preacher to Oregon to preach the Gospel. Cotner alumni will soon belt the globe. Guess they do already. Vive Cotner!

Acceptances of places on the program of the state convention are coming in in a way to warrant a fine menu at that intellectual and spiritual feast. The table will be spread on Tuesday, August 5th, and will serve the hungry at all hours thereafter until Lord's day, the 10th. The railroad rate will be one fare for the round trip, and no bother with certificates. The transportation will be from University place by hack, a half hour service being intended for the busier parts of the day and the convention. Tents at the usual low price, and all other accessories at the lowest possible rates. Everything free that can be made so, and a royal good time to the ones who bring good hearts. We cannot promise for the chronic grumblers, but will do the very best to make even these forget their miseries as much as possible. The grove is in fine shape and will be nicer than ever before. J. B. Briney will be a regular feature of the program each day. Mrs. Moses will lead the hosts of the C. W. B. M. Music, some readings by masters of the art, a citizenship meeting, and the regular debates over the report of the committee on ways and means, with the good-fellowship of the best people on earth (not the Elks), all combine to make this a prospect to be looked forward to with delight. You are coming.

A. L. Ogden is now at Indianola. The big tent will have reached him by this time, and the meeting will be

moving along. He succeeded in raising money to repair the church at Seward. The meeting at Indianola may close the evangelistic season, unless we put in a meeting at McCook.

We are still morally holden to several places for appropriations to their work. We need an increase of receipts in the next ten days. The apportionments are so far behind that it will take rapid work on the part of the churches to bring them up to the mark of last year. We are able to report an increase of work. We are able to report large needs all about us as well. Missionaries are needed to preach to educated ministers who think we do not believe in the Divinity of Christ! Think of it, brethren, an educated man who really believes that a people, whose only article of faith is that Jesus is the Christ the Son of the Living God, denies the divinity of our Lord! My belief is that we ought to establish a mission in University Place. This will take money, but it will pay in correcting impressions that are often honestly held, but are some times grotesque. Better still would be an exchange of lecturers between Cotner and Wesleyan on the subject of comparative religions.

But whether here or in the many broad fields that are open to us or could be opened, the work calls and the means are not forthcoming. The books for this year close June 30th. Let us do our part as becometh Christian men, and I am sure the Lord will abundantly bless the labors we put forth.

No. 5 convention was first class.

W. A. Baldwin.

PROGRAM OF THE 45TH ANNUAL CONVENTION THE MINNESOTA CHRISTIAN MISSIONARY SOCIETY.

Mankato, Minn., June 18-20, 1902.
Wednesday, June 18, 2 P. M.
Devotional, L. E. Scott, St. Paul.
President's address, A. D. Harmon, St. Paul.

"The Bible School Idea," W. H. Knotts, Litchfield.

"The Primary Department," Miss Laura Bartlett, Minneapolis.

New movements within the C. E.:
(a) "The Quiet Hour," Mrs. Henry Charter, Redwood; (b) "The Tenth Legion," Frank Watts, Mankato; (c) "The Macedonian Phalanx," Clifford Pierce, St. Paul.

Business.

Evening Session.

Devotional, Geo. Zimmerman, Kimball.

Address on Church Extension, C. W. Muckley, Kansas City.

Thursday Morning Session.

State Ministerial Association.

"The Apostolic and the New Evangelism," E. A. Orr, Redwood Falls.

Discussion opened by John Treloar, Austin.

"Apostolic Motives and Methods," J. K. Shellenberger, Mankato.

Discussion opened by W. W. Divine, Rochester.

Thursday Afternoon Session.

"Christian Woman's Board of Missions."

Praise service, Mrs. G. B. Shellenberger.

President's address, Mrs. A. D. Harmon.

A model auxiliary meeting, conducted by Miss Annette Newcomer, Des Moines.

Junior hour, Mrs. M. H. Townner.

Business.

Evening Session.

Address, Miss Annette Newcomer, Des Moines.

Address, "Minnesota Missions" C. J. Tannoer, Minneapolis.

Friday Afternoon.

Devotional, J. E. Hood, Canby.

Symposium, "How to Increase the Efficacy of Our State Missionary Society."

(a) "In Raising Funds," H. D. Williams, Mankato.

(b) "In Evangelizing," Simpson Ely, Rochester.

(c) "In Organizing New Churches," J. K. Shellenberger, Mankato.

(d) "In Locating Pastors," Geo. B. Ranshaw, Covington, Ky.

(e) "In Planting New Bible Schools," C. R. Sine, Duluth.

(f) "In Utilizing the Y. P. S. C. E.," Leslie Wolfe, Amboy.

(g) "In Closer Co-operation with the C. W. B. M.," Mrs. Treloar, Austin.

(h) "Encouraging Young Men to Enter the Ministry," P. S. Rhodes, Winona.

(i) General discussion.

Friday Afternoon Session.

Business.

Reports of Cor. Sec. J. K. Shellenberger, Fin. Sec. H. D. Williams, Auditor J. W. Anderson.

Reports of committees.

Election of officers.

Evening Session.

Devotional.

Address, "Home Missions," Geo. E. Ranshaw, Covington, Ky.

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Female Weakness, Inflammations, Internal Pains, Lassitude, Backache, Headache, Nervousness, Indigestion, Melancholy, Lung Diseases.

TRIAL FREE

It brings health, comfort, attractiveness. Wholly external. Worn with or without corsets. Simple, comfortable, adjustable to fit any figure. Invaluable to the prospective mother. We receive from 10,000 to 25,000 letters every year like the following:

Rushville, N. Y., June 2, 1901.

I had been ailing for fifteen years from backache, headache, constipation and prostrations. I had been treated by some of the best specialists in the country without avail. Your brace cured me. The organs have gone back to proper position and remain there.

Mrs. G. O. Shuman.

Free trial for 30 days. Particulars and illustrated book, mailed free in plain, sealed envelope. Write today to

THE NATURAL BODY BRACE CO.
HOWARD C. HANCOCK, MGR.
BOX 744 SALINA, KANSAS.

ADDITIONAL DEVELOPMENTS IN THE GREAT BEAUMONT OIL FIELD.

By J. B. Cranfill.

Doubtless many of your readers are still interested in the developments of the Beaumont oil field. The discovery of oil at Beaumont as I have frequently said before is one of the modern wonders of the world. Perhaps nothing equal to it has been known in our day and the wonder increases. Only last week a great oil gusher was brought in at Jennings, La., which is about eighty miles east of the Beaumont field. This is an excellent extension of the territory in that direction that is quite marvelous, and beyond doubt there is oil gushing territory in abundance between the two points.

I have been quite amused recently at receiving numerous inquiries from various parts of the country concerning the effect of the volcanic disturbances in the West Indies on the Beaumont oil fields. Some sensational newspaper reporter sent out the report that on account of the earthquake and volcanic disturbances at Martinique, there had been cessation of the flow of oil at Beaumont. There was not a word of truth in the statement. There has never been an earthquake in Texas within the memory of man and there has been no effect whatever upon the Beaumont oil field from the earthquake in the West Indies. There is a decrease in the gas pressure in some of the Beaumont wells, and this is particularly true of the wells in that part of the oil gushing territory, where wells have been drilled so close together. The pressure that forces the oil out in such quantities there is gas pressure and the drilling of so many wells has caused the loss of a great deal of this gas. The oil supply remains undisturbed. The oil wells of the San Jacinto Oil Company, of which I am president, show no decrease in their flow, and we are producing great quantities of oil and delivering daily to our customers.

It was not concerning the matter, particularly, however, that I desired to write. The purpose of this article rather is to tell the readers of this paper of the organization of a new company called the San Jacinto Oil Refining and Tank Car Co. When

the San Jacinto Oil Co. was first organized it was thought that company would establish a refinery. As the oil proposition developed, however, it was found that the capital stock of the San Jacinto Oil Co. being only \$250,000 was too small to justify the erection of a great oil refinery, in connection with the production and marketing of its crude oil. It was therefore determined to organize a separate and distinct company and this has been done. There are two things that this company was organized to do. The first and foremost thing is to refine the crude oil, and subsidiary to this is the handling of the transportation problem. It is not the purpose of this company to manufacture oil tank cars, but simply to purchase and own a line of cars, and there is such a great demand for transportation facilities in connection with this oil that great revenue will be derived from the car line as well as from the refining of the oil. There are a number of refineries already projected at Beaumont, so our company decided to erect its refinery at Dallas, which is the heart of the commercial interests of the state and is itself a city of over 60,000 population. Lands have been secured and steps are being taken at this writing to have our refinery plant erected at once. The profits in the refining of the crude oil is very great. A gentleman who is in position to know informed me recently that the Corsicana oil refinery, located sixty miles east of Dallas, makes a net profit of 500 per cent per annum. It is the purpose, of course, of the San Jacinto Oil Refining and Tank Car Co. to use the crude oil produced by the San Jacinto Oil Co., but inasmuch as Dallas is only 60 miles from Corsicana, where there are over 500 producing oil wells, we shall not be wholly dependent on the Beaumont field for our crude oil.

The capital stock of the San Jacinto Oil Refining and Tank Car Co. is \$500,000, divided into five million shares of a par value of ten cents per share. This stock is now being offered in limited quantities at 7½ cents per share, but the price will soon be advanced to par. This will doubtless prove very valuable stock. The San Jacinto Oil Co., of which I am president, is now paying a quarterly dividend of 5 per cent on its entire capital stock, and there does not seem to be a reasonable doubt but that this dividend will be increased to at least 10 per cent every three months within the next year. This stock was closed out at 25 cents per share and I believe the stock of the San Jacinto Oil Refining and Tank Car Co. will have an equally gratifying history. The stock that is now offered at 7½ cents per share will, in my candid judgment, be worth 25 cents per share within twelve months from this date. This stock is full paid and non-assessable. It is sold in blocks of 200 shares or more, and I would strongly advise all

of your readers who desire this stock to make their orders immediately, as the price will soon be advanced as stated.

The officers of this company are men of the very highest character, both for their business ability and personal integrity. I will name some of them. Among the number are Hon. Joshua Levering of Baltimore, Md., the widely known coffee merchant, who is trusted and believed in by all who know him. He is president of the board of trustees of the Southern Baptist Theological Seminary, and was Prohibition candidate for President in 1896. Geo. W. Carroll of Beaumont, Texas, is another director of our refining company, and he is not only a man of splendid character, but beyond doubt he is the best loved citizen of Beaumont. It was on his land that the original oil find was made, and he is the largest stockholder in the Gladys City Co., which owns 2,300 acres of oil gushing land at Beaumont. T. C. Yantis, of Brownwood, Texas, another of our directors, is president of the Brownwood National Bank, and is a man of the very highest character. Dr. J. T. Harrington, another of our directors, is city physician of Waco, Texas, and is widely and favorably known. Here at Dallas our directors are such men as Dr. F. S. Davis, one of our leading physicians; Dr. R. L. Spann, another leading physician; Fitzhugh I. Hawkes, assistant superintendent retail department, Sanger Bros. I am president of the San Jacinto Oil Refining and Tank Car Co., and it is my purpose, to the best of my ability, to administer the affairs of this company as successfully and as well as I have thus far administered the affairs of the San Jacinto Oil Co. I shall be glad to have any prospective investor in the San Jacinto Oil Refining and Tank Car Co. write to any of the banks in Beaumont or Dallas concerning the character of the men engaged in this enterprise.

It is true that there have been a great many wild-cat and purely speculative companies organized at Beaumont. They were organized purely for the purpose of pelf, and they have had their little day and have faded from human sight forever. Their directors have secured the hard-earned dollars of a great many trusting and honest people. My suggestion to all who think of investing in oil stocks of any sort is to be thoroughly sure that they are casting their lots with honest men. When they know this is true they have nothing to fear, for there are opportunities for the accumulation of wealth in the Beaumont field greater than has ever yet been told. There seems to be no doubt that there is an area of oil bearing land on the Gulf coast much greater than has ever yet been believed by the public. You need not believe the stories you see in the papers now and then to the effect that the Texas oil is giving out.

There will be oil in the Texas field, in my candid judgment, after the writer and all who read these lines are in their graves.

We do not offer the stock of the San Jacinto Oil Refining and Tank Car Co. as a speculation, but as an investment. The history of the San Jacinto Oil Co. is of such a character as to justify those who have large means in considering the stock of the Refining Co. as an investment. All of the stock of the San Jacinto Oil Co. has been sold, and no more of it can be had, except from private holders of the stock. The stock of the Refinery Co. is selling very rapidly, and I repeat the statement that if you are desirous to secure this stock at the 1½-cent price, that you make your orders now. Dividends, of course, will be paid on the par value of the stock, which is 10 cents per share.

After sending out articles concerning the stock of our company I am often in receipt of private letters asking me for advice about the matter, and asking me if what I said in the advertisements was strictly true. In order to save time and trouble I will state here that I never write in an advertisement what I do not honestly believe, and there is nothing I can add in a private letter that I do not set forth in the advertisement itself. I do not give advice concerning investment in this stock; I do not take that responsibility. For myself, I bought at the outset, when the stock was offered for sale, 250,000 shares of the stock; my son bought 250,000 shares, my brother bought 125,000 shares, and the employees in the oil company office bought 225,000 shares. This is evidence enough of our confidence here in the enterprise. I have never two sets of views about a matter. My public views are my private views.

I believe this stock will prove a magnificent investment, and I desire to assure those who are only able to buy a small block of the stock that the interests of the small stockholders will be as well protected as the interests of the large stockholders. This is true of the San Jacinto Oil Co., and the first dividend of five per cent on that stock will be mailed out July 1. Within a few months' time I expect that the San Jacinto Oil Refining & Tank Car Co. stock will be a dividend paying stock, and in the meantime, will have largely increased in value.

We have provided for future enlargements of our refining plants, as the lands purchased comprise 110 acres, on two railroads, in the suburbs of Dallas.

In answer to many inquiries, I desire to state that I am in no wise connected, either directly or remotely, with any other oil company than the San Jacinto Oil Co., and with no other oil refinery than the San Jacinto Oil Refining & Tank Car Co. I prefer not to answer inquiries

concerning other companies, as I have not taken the time to investigate their standing or their holdings.

Send all orders for stock to J. B. Cranfill, president, Dallas, Tex. If you desire any additional information I shall be glad to furnish same to you, but I have tried to convey in this article all there is to tell, at the present time, about the company. Make remittances by postoffice money order, express money order or New York exchange. Personal checks cost us for collection. It is best for you to send New York draft, postoffice or express money order, as stated.

Dallas, Texas.

THE NEW EDUCATIONAL ASSOCIATION.

Christian educational work in Illinois is soon to be strengthened and focalized by a new organization which will strive to unite all Christian educational efforts in the state and to create a feeling of personal interest and responsibility in the College of the Disciples in Illinois. The Eureka College Aid Association has been endeavoring for five years to interest the women of the state in giving to Eureka college and sending students and have accomplished much good by arousing an interest in the college and making its advantages and opportunities better known. They have secured about twelve hundred members among the women of the churches with a few men as honorary members, and have raised for college purposes in this time over nine thousand dollars.

At the recent Ministerial Institute at Decatur, Mrs. S. J. Crawford, the president of the E. C. A. A., stated the aim of the association and gave a brief survey of the work accomplished and extended a cordial invitation to the men to unite with the women in this promising undertaking in the interest of the college. The following resolutions were unanimously adopted by the Institutes:

With a deep sense of appreciation of the excellent and efficient service rendered to Eureka College by the Eureka College Aid Association and desiring to co-operate with and enlarge the work of the association, we, the members present at the Central Illinois Ministerial Institute do adopt the following resolutions to be presented at the business session of the E. C. A. A. at our forthcoming state meeting:

Resolved, I, That the name of the association shall be changed to — as more comprehensive and representative of its purposes.

II, That the constitution be revised in Amended Article III so as to include men on the same basis of membership as women.

III, That the new association thus formed shall prosecute the work along the lines already begun and enlarge

CANCER AND TUMORS cured, no pain, no knife or plaster used, book describing cancer, with testimonials, free. J. C. McLaughlin, M. D., Junction Bldg., Kansas City, Mo.

RHEUMATISM...

Is quickly relieved and promptly cured by **Dr. Drummond's Lightning Remedies**. The internal remedy is pleasant to take, acts immediately, does not disturb digestion, and is for rheumatism only in all its torturing forms. The external preparation restores stiff joints, drawn cords, and hardened muscles. If your druggist has not these remedies in stock do not take anything else. Send us to the Drummond Medicine Co., New York, and the full treatment of two large bottles will be sent to your express address. Agents wanted.

JESSOP & BELL'S CHURCH BELL SWEET TONED - STAR SOUNDING - DURABLE - CATALOGUE FREE
AMERICAN BELL & FOUNDRY CO., CHICAGO

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

PIANO

Do You Want a Genuine Bargain in a Piano?

We have hundreds of Upright Pianos returned from renting by persons moving which must be disposed of at once as we cannot make room for them in our salerooms. These pianos include Steinways, Knabes, Fishers, Starlings and other well known makes. Many of them cannot be distinguished from new. Yet all are offered at a great discount from prices elsewhere. Uprights as low as \$100. Very easy terms of payment to reliable persons. Freight would cost you about \$5. Now large size mahogany pianos, with mandolin attachment, \$175, and anywhere on easy payments. Write at once for complete list and full particulars. You can make a great saving by securing your piano from us. Every piano warranted exactly as represented. **LYON & BEAL, 92 Adams St., Chicago.** The World's Largest Music House.

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New line via Council Bluffs, Fort Dodge, Waterloo, Dubuque and Rockford. Buffet-library-smoking-car, sleeping cars, free reclining chair cars, dining cars. Send to the undersigned for a free copy of Pictures and Notes En-Route illustrating this new line as seen from the car window. Tickets of agents of I. C. R. R. and connecting lines.

A. A. HANSON, G. P. A. Chicago.

MONON TRAINS FOR La Fayette W. Baden Sp. Fr. Lick Spr. Louisville Hannamoth Cove Chittanooga New Orleans All Southern Cities.		MONON TRAINS FOR Indianapolis Dayton Cincinnati Ashville Atlanta Jacksonville St. Augustine Tampa Havana.
You travel between CHICAGO LOUISVILLE INDIANAPOLIS AND CINCINNATI GO VIA		
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LUXURIOUS PARLOR AND DINING CARS BY DAY. PALACE SLEEPING AND COMPARTMENT CARS BY NIGHT. 6 TRAINS DAILY BETWEEN CHICAGO AND THE OHIO RIVER. WY. H. MUEHL, FRANK J. DESSAULT, CHAS. A. CHAMBERLAIN, CHICAGO.		

its scope and plans as the future shall disclose to be most urgent and wise.

G. B. VAN ARSDALL.

R. F. THRAPP.

F. W. BURNHAM.

Many ministers present gave their names as members of the enlarged association at one dollar per year (the minimum fee) and others at \$5 per year and many promises to secure provisional members from their vicinity for the new association, the organization of which will be completed at the missionary convention in September.

This is a work which ought to interest every wide awake Disciple in the state, as the importance of the college to the future of the church and its every undertaking can not be overestimated.

The co-operation of each individual member of the Church of Christ in Illinois is earnestly solicited. May we not have many voluntary memberships before state meeting?

Maud M. Conklin,
Corresponding Secretary.

MAY REPORT FOR KENTUCKY MISSIONS.

J. A. Karr reports 16 days, sermons 22, seven baptisms, five points visited, organized one Sunday school, set in order one church, two officers' meetings held, collected for self \$9.40.

H. H. Lloyd was at Springfield two Sundays, preached six sermons, added two, held one officers' meeting, made 24 visits. The church has nearly doubled its membership since the dedication of new house of worship twelve months ago.

Edgar D. Jones was one Sunday at Erlanger, preached two sermons, added two, cash for home missions \$16, for self \$20. Audiences good, movement for building progressing, work moving on well in every way.

J. K. Osborne was in Harlan county 18 days, preached 15 sermons, added 21, aided two points, organized one prayer meeting, made 22 religious visits, cash for self \$15.90.

T. D. Mullins was at work the greater part of the month in Rockcastle county, preached 15 sermons, made 17 talks to Sunday schools, prayer meetings, etc., organized three Sunday schools, organized one new congregation with 25 members. He expects to hold some meetings in the near future. He added one by baptism.

J. H. Stambaugh was at work in Lawrence county 15 days, preached 13 sermons, cash for self \$10.50. The work will result in an organization at Louisa, Lawrence county. He will preach there one Sunday in each month. That is the best town in the state where we have no organization.

John B. Jones reports since the 1st of April 28 additions, \$38.50 for foreign missions. The audiences are larger at the regular services than the house will accommodate and Bellevue will have to add to capacity of house.

D. G. Combs was in the field 21

days, preached 24 sermons, added 64, aided one point, located one preacher, appointed seven officers, organized two Sunday schools, organized one prayer meeting and one congregation. Held one officers' meeting, made 30 visits, cash for self \$21, pledges for local work \$50.

H. J. Derthick was at Berea and vicinity all the month, preached 18 sermons, baptized four, held two officers' meetings, cash for self \$6.76, cash for parsonage \$27.

W. F. Rogers was at Munfordville and Shepherdsville and other points the usual time, preached 14 sermons, baptized one, added two otherwise.

Harlan C. Runyon was at work half time at Latonia, preached eight sermons, added five, \$5 for local work. A good institute was held by S. S. Evangelist R. M. Hopkins.

E. T. Hays was at California one Sunday, preached three sermons, made 17 visits, collected for self \$5.75.

Roger T. Nooe was at Bellevue, Boone county, one Sunday, preached three sermons, baptized three, cash for self \$5.50.

W. E. Sutherland was at Glen's Creek five days, preached three sermons, added three, appointed six officers, organized one Sunday school, set in order one church, made 15 visits.

W. L. Buchanan reports nine days, ten sermons, aided two places, organized one Sunday school, made 14 visits. The Salyersville church is doing very well. House much improved.

H. W. Elliott was at work all the month, preached twelve sermons, visited six places and attended the South Kentucky convention. The collections for the month amounted to \$285.37. Not enough to meet the expenses. It is earnestly hoped that many of our churches that have formed the habit of giving support during the summer months prior to the convention will in the near future give attention to this matter.

May Receipts for Kentucky Missions.

Sharpsburg, by W. C. Hall, \$13.24; Newport, Central church, by Paris C. Brown, \$17; Louisville, Parkland, by S. M. Bernard, \$10; Millersburg, by G. W. Nutter, \$25; Glades, by D. G. Combs, \$16.70; C. E., Mt. Sterling, by Miss Margaret Hoy Jones, \$2; Newtown, by C. L. Garth, \$40; Jefferson-town, by J. C. Bruce, \$3; Cane Valley, by Z. T. Williams, \$27.03; Columbia, by H. J. Shearer, \$11.40; interest on investment, \$120. Total, \$285.37.

H. W. Elliott, Agent.
Sulphur, Ky., June 6th, '02.

For Torpid Liver

Horsford's Acid Phosphate.

Take it when your complexion is sallow, and you are troubled with constipation, malaria and sick headache. It stimulates healthy liver activity, increases flow of bile, and improves the general health.

BALTIMORE LETTER.

These warm days mark the closing exercises of colleges and universities. Solomon said "much study is a weariness to the flesh" and both faculty and students come with great pleasure to commencement days. The student looks back through the years of toil and he comes up on the platform like one who has been searching for many days in the mines and at last comes walking into the broad daylight with his lap full of gold nuggets. The professor is proud of his work and he looks upon his graduates with more pride than Sir Christopher Wren when eying St. Paul's beautiful dome said to himself, "It is mine."

Last week I was at Hamilton Female College, Lexington, Ky. It is a

WINTER CRUISE TO HAVANA.

Why not try a journey to Havana and the "Pearl of the Antilles" as a change. Havana is the most quaintly attractive city of the new world. Its winter climate is superb, its other attractions unsurpassed. It is reached easily by the ships of the Southern Pacific company, which operate out of New Orleans, leaving each Saturday, making the trip in forty-eight hours. The new steamers Chalmette and Excelsior are splendidly equipped with all modern improvements and offer a delightful method of making a pleasant winter voyage. Send 4 cents for our Havana booklet, with rates and descriptive account of Cuba. Address any agent of the Southern Pacific Company, or N. G. Nelmyer, G. A., Chicago, Ill.

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THROUGH FULLMAN SERVICE
BETWEEN CHICAGO AND

HOT SPRINGS, AR. DENVER, Colo.,
TEXAS, FLORIDA, UTAH,
CALIFORNIA -- OREGON.

IF YOU ARE CONTEMPLATING A TRIP, ANY PORTION OF WHICH CAN BE MADE OVER THE CHICAGO & ALTON, IT WILL PAY YOU TO WRITE TO THE UNDERSIGNED FOR RATES, MAPS, TIME-TABLES, ETC.

GEO. J. CHARLTON,
GENERAL PASSENGER AGENT,
CHICAGO, ILL.

great institution and runs back nearly the third of a century. Many able men and women have sat in its faculty and many hundreds of accomplished young ladies have gone forth from its walls. For the last four years President B. C. Hagerman and Mrs. Hagerman have presided over its affairs and under their able administration it need not be said that Hamilton college is at the very acme of its prosperity. The great building is crowded and young ladies from all parts of the country make up the college family, and it is a real family, as homelike and beautiful in all its arrangements as one could wish. Twenty-five young ladies received their diplomas from President Hagerman on May 28, and these were scattered from Ohio to Texas and South Carolina. Hamilton has been and will be for many years the foremost college for young ladies among the Disciples of Christ. Just two squares away is Kentucky University and the College of the Bible. Both of these institutions are planning for larger things. A great future rightfully belongs to them. Lexington is a delightful center. The whole atmosphere is both literary and religious, and Lexington will long hold the position as the social and commercial capital of the blue grass region of Kentucky. This week I am at Canton, Pa., amid another commencement and no more beautiful little town can be found anywhere than this site. With mountains around it, keeping the air cool, and prosperous citizens in it, it looks to be among the favored spots.

L. O. Newcomer is pastor of the Christian church here and he is doing a good work. Pennsylvania is a great missionary field. No time ought to be lost in entering its little towns scattered thickly over its beautiful valleys.

Peter Ainslie.

EUREKA COLLEGE COMMENCEMENT WEEK, 1902.

Sunday, June 15.

11 a. m.—Baccalaureate sermon, G. B. Van Arsdall, Peoria.

3 p. m.—Services in memory of Mrs. O. A. Burgess.

8 p. m.—Address before department Sacred Literature, Silas Jones, Eureka.
Monday, June 16.

8 p. m.—Annual literary and musical contest by the Adelpian, Burke and Periclesian Societies.

Tuesday, June 17.

11 a. m.—Address before students of the commercial department, Frank V. Irish, Chicago.

1 p. m.—Annual field day in Athletic Park.

8 p. m.—Annual concert by School of Music in College Chapel.

Wednesday, June 18.

2:30 p. m.—Class day exercises by the class of 1902.

8 p. m.—Alumni meeting. Address, Henry C. Cox, Chicago.

Thursday, June 19.

10 a. m.—Commencement. Address, George V. Combs, Kansas City.

8 p. m.—President's reception—Lida's Wood Parlors and Lawn.

All exercises in Tabernacle unless otherwise stated.

SPECIAL FROM CHILDREN'S DAY.

The following telegrams from the Children's Day offering are full of encouragement:

Youngstown, O., June 1st: Raised over \$100 for Children's Day.—William Ross Lloyd, pastor.

Lexington, Ky.: Broadway Sunday school offering for foreign missions is \$100.—J. W. Morrison, Supt.

St. Joseph, Mo.: Last year's apportionment \$100, raised \$200; apportionment for 1902, \$200, raised \$300.—Jas. M. Irvine, Supt.

Richmond, Va., June 1st: Children's Day collection to-day \$500. Carey E. Morgan, pastor.

Augusta, Ky.: Went beyond our apportionment; surprised ourselves and are all happy.—H. C. Bowen.

Marysville, Ind.: Children's Day surpassed anything we have ever had. Raised our apportionment. Have now reached our March offering apportionment and will remit all in a few days.—Lillian Harmon.

Gallion, O.: Raised our apportionment in full.—Jno. P. Sala.

ILLINOIS FIFTH DISTRICT CONVENTION.

It was held at Girard June 3-4. There were about 75 delegates present. In this district, comprising 14 counties, there are 136 churches and 17,000 Disciples. The work done during the year was gratifying. For six months W. H. Harding was the evangelist. From his work 75 were baptized and 55 others added to the churches. He accepted a call to the pastorate of the Taylorville church April 1st. The following are the officers: President, J. E. Lynn, Springfield; vice, P. J. H. Smart, Winchester; secretary, H. G. Waggoner, Pleasant Plains. The next convention will be held at Pittsfield.

Our last week's letter should have been "Third District" instead of "Fifth."

Each year seems to increase the enthusiasm of the brethren for plain Apostolic evangelism, so it appears in convention, but this zeal, like the dynamo, is powerless and useless unless hitched onto something.

In these annual gatherings much stress is placed upon state and district missions and all seem to catch the spirit, but many go back home and proceed at once to take up an offering for foreign missions and forget what manner of resolution they have made, viz., to urge no less the work abroad, but more that at home. We have too long exercised a lop-sided Christian service. In planning for our offerings the first plank should have written deep upon it: "Home missions to the front!"

One noticeable feature of these

meetings is the growing genuine hospitality. It is a pleasure to entertain the brethren and much appreciated by them.

C. C. Smith of Cincinnati, Ohio, was present and thrilled the convention with his eloquent appeal on behalf of negro education and American missions.

J. H. Smart's paper on "Our Missionary Interests" excited much discussion; but through it all everybody "kept sweet."

The optimistic countenance and commanding presence of W. H. McGinnis were missed. He has moved into the Sixth district, now preaching at Wapella.
A. C. Roach.

STATE MISSION NOTES.

I am sure that the word concerning the tragic death of W. W. Warren, a Missouri boy, who recently took the work at Troy, Texas, will fill the hearts of those who knew him with the deepest grief. He was engaged in preparing the acetylene gas plant for the night services, when there was an explosion that killed him instantly. To the bereaved wife and fatherless children and members of the family so tragically bereft we extend our deepest sympathy.

Bro. E. B. Redd, pastor of the church at Jefferson City, has with his wife been called to the management of the Masonic Home in St. Louis, and has accepted. This necessitates his resignation from the church at Jefferson City to the very great regret of that church and the State Board, which has co-operated in his support. His work there has been exceptionally fine, every department taking on new life.

It was my privilege recently to be with the church at Montgomery City in a missionary rally. Bro. W. D. Endres, pastor of the church, had addresses during the preceding week by strong men, and then on Lord's day morning the matter culminated in a delightful service. It is a pleasure to visit this place, because of the many friends of bygone days who never fail with words of appreciation and acts of love.

The following week was spent in a visit to Dexter for the purpose of getting started the new Christian College at that place. Matters, however, were not just ripe for the start to be affected, and a later meeting will be held on June 18. The prospects are splendid for the opening of a good school at that place by the last of September or the first of October. It is certainly the "one thing needful" for our cause in all that country.

Sunday found me at Cabool, with a happy privilege of dedicating a church and no money to raise. This, of course, was a very strange experience, and I hardly felt at home under such strange circumstances, but, nevertheless, it was a very enjoyable occasion. The church was built several years ago under State Mission influences,

D. B. Warren being in charge, but was not fully clear of debt until recently. This accomplished, they felt that they must have a day of rejoicing and dedication. They were lead in this very efficiently by Bro. J. B. Jeans, whom they all love.

This week the Cass County convention convened at Garden City. J. H. Jones, S. W. Crutcher, T. A. Abbott, W. F. Hamann, W. H. Cook, C. E. Hill and B. E. Dawson were the preachers in attendance up to the time I left. It was a very busy season and it was almost impossible to secure attendance from among the farmers. However, we had a good convention and much good will grow out of it. Cass county is one of the best counties in the state. We have fifteen churches within its borders, and yet there is room for more.

The crop prospects in Missouri were never better than they are at the present writing. The wheat, the oats, the corn and the orchards, everything promises the very richest yield. This ought to bring responses to every appeal for state missions, because of the thankfulness we should have for this abundant blessing from our Father. Let us not forget that while this abundance has come, still in the drought-stricken regions of last year no money has yet been realized, nor will there be for several weeks or months to come. The people have lived to the utmost of their credit. They must pay this back before they will have any money to spare for the men who are preaching the gospel in their midst. So you see there is need for the most prompt responses to our appeals. Brother, you know whether your church has given anything for state missions. If it has not, will you not see that immediate appeal is made and a response obtained? The need was never greater, and our appreciation of your efforts in behalf of this work could not be larger. We pray for immediate action. Yours in His name, T. A. Abbott.

Eureka Notes.

Bro. Bullock supplied for F. S. Nichols at Blooming Grove last Lord's day.

J. M. Ham is to preach full time for the brethren at Gridley.

R. H. Newton supplied the pulpit at Franklin last Lord's day.

H. H. Peters has been retained at Washington with a raise in salary.

L. G. Huff, one of our seniors, takes charge of the work at Chapin the 1st of July.

Eureka's track team defeated the Bradley Polytechnics of Peoria last week. Points, 89 to 20.

J. N. Thomas recently led the chapel services.

C. R. Sealock is singing at New Boston. Bho. Sheers of Keltsburg is doing the preaching.

Roy Mayhall is engaged half time at Martinton, where he is now holding a meeting.

A New Book on a most important & timely subject

"Our Plea for Union And The Present Crisis"

By Professor
Herbert L. Willett



HISTORIC review of the religious position and the present opportunities and perils of the Disciples of Christ. A series of editorial articles from the pen of Dr. Willett, which appeared recently in THE CHRISTIAN CENTURY, dealing with the subject of Christian Unity, called forth so many expressions of appreciation and demands for their appearance in more permanent form that The Christian Century Company has secured their thorough revision and enlargement by Dr. Willett and now presents them under the above title, in the form for which so strong a demand has been made.

The following table of contents will give an idea of the scope and motive of the book.

Introduction—The Task of the New Century.

1. Are the Disciples a Denomination?
2. Have we the Sect Spirit?
3. Do the Disciples Desire Christian Union?
4. Do We Wish Apostolic Christianity Restored?
5. What do We More than Others?
6. What Constitutes a Sectarian Attitude?
7. A Historic Instance.
8. The Two Paths.
9. Denominational Sentiment.
10. Apostolic Christianity—The Sources.
11. Apostolic Christianity—The Doctrine.
12. Apostolic Christianity—The Ordinances.
13. Apostolic Christianity—The Spirit.
14. The Form of Christian Union.
15. The Church of the Future.
16. Christian Unity—An Appeal.

Dr. Willett needs no introduction to our readers. Every Disciple is familiar with his name and the prominence of his work. He is not only a leader amongst our own people, but is generally recognized as one of the best known and most popular Biblical lecturers on the American platform. The fact that he is the author of *Our Plea for Union and The Present Crisis* is ample assurance of its surpassing interest and value.

This book ought to be read by every Disciple. No one can afford to be without it. It is handsomely bound in cloth and retails for 75 cents.

Attractive Premium Offers

It is the desire of The Christian Century Company to place *Our Plea for Union and The Present Crisis* in every home in the brotherhood and in order to place it within easy reach of all the following exceedingly liberal offers are made for a limited time:

1st. For two new subscriptions to THE CHRISTIAN CENTURY for one year at the regular rate, one copy of *Our Plea for Union and The Present Crisis* will be sent postpaid.

2nd. We will send one copy of *Our Plea for Union and The Present Crisis* and THE CHRISTIAN CENTURY for one year (either old or new subscription) for \$1.75. The regular price of the two is \$2.25.

The Christian Century Company, Chicago, Ill.

J. A. Serena filled the pulpit of the Central church in Peoria recently.

J. N. Cloe preached at Virginia a short time ago.

W. H. Kindred was with the brethren at Lewiston a few weeks ago looking over the field.

N. S. Haynes delivered the sermon to the college graduates last Lord's day. It was an able and fitting address for the occasion.

Summer courses are being offered by the professors in the different de-

partments. Quite a number are planning to do special work.

Prof. Carl Johann of this city has been called to the chair of Christian University at Canton, Mo. They have indeed chosen well and we wish the highest success to crown their co-operation.

The college year is almost at an end and another chapter will soon be recorded in its history. We feel that this year has been an excellent one in every particular, and at its close we

look forward with great hope in the prospects of next year.

Churches who want summer work done by the students will do well to write to B. H. Sealock at this place.
F. E. Smith.

ECHOES FROM CHILDREN'S DAY.

The Central Sunday school at Des Moines, Iowa, raised over \$800.

The First Sunday school, St. Joe, Mo., raised \$500 on Children's day, instead of \$300, as we stated last week.

The First Sunday school, Allegheny, Pa., raised \$440 on Children's day, and will increase the amount.

John W. Pickett's Sunday school class, Washington, D. C., raised \$85 for foreign missions on Children's day. Did any class in the brotherhood do better?

Last year the Canton, Ohio, Sunday school raised \$25. This year \$82.57.

The Jefferson Street Sunday school, Buffalo, N. Y., raised \$100. This is its best record.

Frankfort, Ky., reports a grand Children's day offering.

The Children's day offering from the First Sunday school, Indianapolis, Ind., will reach at least \$175.

The storms interfered with the offerings in some parts of the country. The offerings will be observed, however, the second Sunday in June.

Last year the Mt. Vernon (Bohon), Ky., Sunday school did not observe Children's day. This year they gave \$77.53.

REPORT OF MINISTERS' ASSOCIATION OF THE DISCIPLES OF CHRIST IN CHICAGO.

A committee composed of Claire L. Walte and Marion Stevenson was appointed by the Chicago Ministerial Association recently to draft resolutions memorializing the proprietors of our religious journals to discontinue certain objectionable advertising, made the following report, which was unanimously adopted, and a copy ordered furnished each of the church papers:

"The religious paper stands for the highest ideals in journalism, and should therefore present as great a contrast as possible to the objectionable features of the secular press.

"A special responsibility rests upon the proprietors of religious journals in respect to the character of the advertisements they accept for their papers.

"We note in our own papers advertisements of financial schemes and medical advertisements of preposterous claims and questionable character and suggestiveness, and other representations which we believe harmful to children and youth, offensive to refined people, and misleading to the unwary.

"We deem it very unfortunate that such matters should be strengthened in their appeal to the public by the

endorsement they receive from their publication in the religious paper.

"We therefore urge upon the publishers of our religious papers the consideration of the desirability of a change in the character of a great proportion of their advertisements."

SEVEN PRINCIPAL ROUTES.

It is a well known fact that the C. M. & St. P. Ry. system offers a great many different routes between Chicago and St. Paul and Minneapolis. Its main line between those points is especially well known as the route over which runs the famous "Pioneer Limited" and the Government Fast Mail Train.

There are six or seven other routes over a number of which are run through coaches and sleeping cars, which are almost as direct as the principal main line.

These various routes traverse the most interesting and attractive sections of Illinois, Wisconsin, Iowa and Minnesota, including the celebrated "Lake Region" of Wisconsin, and cross the Wisconsin river at the famous "Dells," where is the most picturesque scenery in the Northwest.

The main line and several others include from 150 to 300 miles of romantic and picturesque scenery along the Mississippi river. On these various

lines are located the most important towns and cities in the Northwest.

Both one way and special excursion tickets between Chicago, St. Paul and Minneapolis are honored via any one of these direct lines.

The teachers attending the National Education Convention at Minneapolis will appreciate and take advantage of this fact as they can have a choice of routes going and returning.

THE SECRET

of the success of Dr. Peter's Blood Vitalizer as a health-giving medicine lies in the fact that it goes right to the root of the ailment. It purifies and enriches the blood—health necessarily follows. Sold by special agents, or to the people direct by the manufacturer, Dr. Peter Fahrney, 112-114 South Hoyne avenue, Chicago, Ill.

Aphorisms.

You never lift up a life without being yourself lifted up.—Emerson.

To ease another's heartache is to forget one's own.—Abraham Lincoln.

'Tis far better to love and be poor, than be rich with an empty heart.—Lewis Morris.

God doesn't care for what is on the outside he cares for what is inside.—Rev. M. Babcock.

Fruitless is sorrow for having done amiss, if it issue not in a resolution to do so no more.—Bishop Horne.

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The Home

Tests of Manhood.

Consider the standards and tests of manhood. Many men misjudge themselves, because they use false tests. The warning is, let no man think himself more highly than he ought to think. This does not mean that men are to depreciate themselves. Humility is one thing; self-depreciation is another. Power begins with self-reliance; conscience is one of God's under agents, and an honest, just pride is another. In measuring our manhood we must balance the evil over against the good. We are what we are on the average; if we are God's children we shall be what we are at our best, only more.—Rev. Dr. Hillis, Congregationalist, Brooklyn, N. Y.

Aid to Every Vice.

Of suicides, at least ninety-nine out of a hundred result from excessive drinking.

The hundredth case very often is that of some miserable woman driven to suicide by poverty and abuse—too much whisky drinking by some man usually covers the poverty and abuse.

When you see a lot of young men gambling away their money, sleep, future and honor, you find that they are drinking.

If one of them is not drinking he is a sharp-eyed, clear-minded swindler engaged in robbing the others.

That swindler among gamblers knows better than anybody else that his ablest ally, his most cunning assistant, is alcohol.

It is the clever swindler who most energetically urges drinking among his victims.

In every gambling house in America the players get all they want to drink for nothing.

Champagne, whisky, brandy, are offered freely to all who come, whether they play for big or little stakes.

Many a man ruined by gambling has been made a gambler and ruined for life by the drink offered to him at the door, just as he had made up his mind not to gamble or to stop gambling and go home.

A young man made notorious through inherited money recently squandered a large fortune in one night. His friends could only say for him by way of excuse that he drank too much.

Religion and Temperance.

The strength of the prohibition move in the south is little understood outside of that section. It is almost wholly of religious origin; that is, the movement is fostered and managed by the preachers and is backed largely by the women of their congregations. The negro vote stood for a long time an immovable rock in the path

of prohibition. The prohibitionist leaders declared that the liquor men owed their victories entirely to the negro voters. The fact is undisputed that so long as the negroes voted in any large numbers in Mississippi the prohibitionists fared sadly in the local option elections. Moreover, the whites, with a large majority facing them, did not dare to stir up any political issue likely to cause a division in their ranks as prohibition would certainly have done.

Not until the negro was disfranchised, therefore, did the prohibition movement show much strength in Mississippi, and it is in that state that it began in the southwest. It may be said here that the attitude of the negroes in these local option elections did much to influence the legislature in disfranchising them; as it arrayed against them the religious element, which resented being defeated by the negro vote in the local option elections.

Temperance in Canada.

Whatever may be the result of the vote, it is quite clear that the cause of temperance in Ontario—and, indeed, in the whole Dominion—will not deviate from its onward march. Side by side with the long-continued prohibition agitation have been successful efforts in bringing about a greater stringency in the license laws. Strong restrictions have been made in the sale of liquor as it applies to certain persons, hours and legal holidays.

The reduction of license during the past quarter of a century has also been most marked. In Ontario, during this period, tavern licenses have been reduced from 4,793 to 2,621, shop licenses from 1,307 to 308, wholesale licenses from 52 to 21, and vessel licenses from 33 to none. This decrease represents one license to 700 people, as against one license to 278 people twenty-five years ago. Of the 756 organized municipalities 141 have no tavern license, 435 have not more than two, while 625 are without a shop license. These facts will undoubtedly have a bearing on both sides of the referendum contest.

They will encourage prohibitionists to greater activity and confirm many of those in their opinions, who believe that the present license laws best serve the cause of temperance. It may, therefore, be concluded that if prohibition be defeated, temperance will still hold on its way; or, if successful, there will be for the law a general observance.—Review of Reviews.

Cruelty in Child Labor.

The governor of New Jersey has been on an inspection tour of the factories of his state. He found the employment of child labor so extensive and the treatment of the children so cruel, he has issued a manifesto to the factories for an immediate change, adding that if it is not done at once

he will step in with the machinery of the law and compel the change to be made.

Do Good.

"I expect to pass through this world but once. Any good thing, therefore, that I can do, or any kindness that I can show to any of my fellow-beings, let me do it now. Let me not defer nor neglect it, for I shall not pass this way again."

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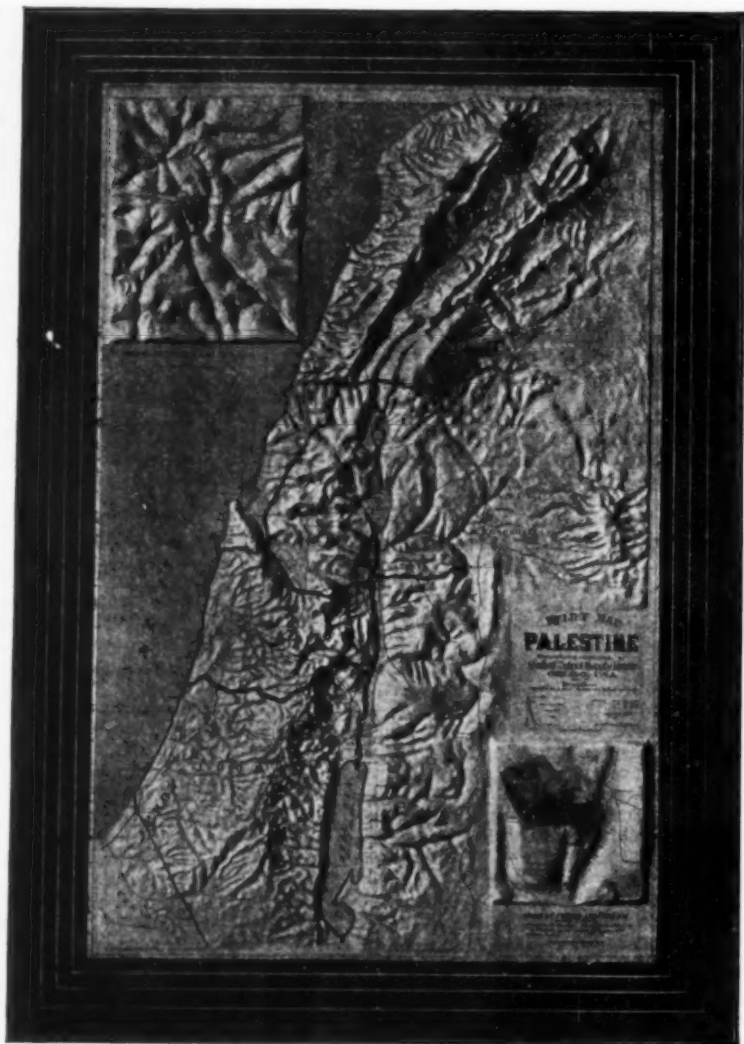
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Mr. Burton's Map of Palestine will be found very helpful in giving pupils a vivid conception of the topography of Palestine, and of the relationship of one part of the country to another part. It is a most successful attempt to assist the eye in grasping what otherwise would remain entirely indefinite.—WILLIAM R. HARPER, President of The University of Chicago.

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